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FEDERAL COUNCIL BULLETIN

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**A JOURNAL OF
INTERCHURCH COOPERATION**

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
International Convention of Disciples of Christ	Columbus, Ohio	Apr. 17-22
United Stewardship Council	Nashville, Tenn.	Apr. 27-28
Federal Council of the Churches, Administrative Committee	New York, N. Y.	Apr. 27
General Conference, Methodist Episcopal Church	Kansas City, Mo.	May 1—
African M. E. Zion Church	St. Louis, Mo.	May 2—
General Conference, African Methodist Episcopal Church	Chicago, Ill.	May 7—
World Conference on International Justice	Cleveland, Ohio	May 7-11
Bienal Conference of Community Church Workers	Mountain Lakes, N. J.	May 15-17
General Conference Methodist Protestant Church	Baltimore, Md.	May 16—
Southern Baptist Convention	Chattanooga, Tenn.	May 16-20
General Assembly of the Presbyterian Church, U. S.	Atlanta, Ga.	May 17—
General Assembly of the United Presbyterian Church	St. Louis, Mo.	May 23—
General Assembly of the Presbyterian Church in the U. S. A.	Tulsa, Okla.	May 24-31
Federal Council of the Churches, Administrative Committee	New York, N. Y.	May 25
International Missionary Union	Clifton Springs, N. Y.	May 30-June 3
Association of Executive Secretaries of Local Councils of Churches	Buffalo, N. Y.	May 31-June 2
General Synod, Reformed Church in America	New York, N. Y.	June 7-13
International Association for Church Finance	Glasgow, Scotland	June 11-15
Northern Baptist Convention	Detroit, Mich.	June 16-21
Interdenominational Conference on Evangelism	Northfield, Mass.	June 20-22
Baptist World Alliance Congress	Toronto, Canada	June 23-29
General Conference, Church of the Brethren	La Verne, Cal.	June 27-July 4
National Education Association	Minneapolis, Minn.	July 1-6
World's Sunday School Association Convention	Los Angeles, Cal.	July 11-18
Institute of International Relations	Seattle, Wash.	July 22
General Conference of the Seventh Day Baptist Churches	Riverside, Calif.	July 23-30
Triennial Convention, Woman's Christian Temperance Union	Lausanne, Switzerland	July 26-Aug. 2
Quadrennial National Convention, Evangelical League, Evangelical Synod	Milwaukee, Wis.	Aug. 7-12
National Association of Workers Among Colored People	Winston-Salem, N. C.	Aug. 14-19
World Youth Peace Congress	Eerde, Holland	Aug. 17-26
International Christian Press Conference	Cologne, Germany	Aug. 16-22
World Alliance for International Friendship Through the Churches	Prague, Czechoslovakia	Aug. 24-30
Continuation Committee, Universal Christian Conference on Life and Work	Prague, Czechoslovakia	Aug. 31-Sept. 5
National Baptist Convention	Louisville, Ky.	Sept. 4-10
Preliminary Meeting for Universal Religious Peace Conference	Geneva, Switzerland	Sept. 12-14
Biennial National Convention, Evangelical Brotherhood, Evangelical Synod	Indianapolis, Ind.	Sept. 16-19
Biennial Convention, Women's Missionary Society, United Lutheran Church	Johnstown, Pa.	Sept. 22-27
Convention of the United Lutheran Church	Erie, Pa.	Oct. 9—
General Convention of the Protestant Episcopal Church	Washington, D. C.	Oct. 10—
Federal Council of the Churches, Quadrennial Meeting	Rochester, N. Y.	Dec. 5-12

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

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EDITORIALS

A Continuous Easter

The Easter bells are silent. The Easter choirs have finished their anthems and the Easter sermons have been preached. The observance of Easter Sunday has its solemn and tragic side. Men so soon forget. Peter, it will be remembered, after the thrill of that Easter morning, went back to his fishing. There was a Risen Christ to proclaim. There was the message of an open grave to broadcast. There was the sermon of life everlasting waiting to be preached from the hillside pulpits of Palestine. And here was Peter. He had witnessed his first Easter sunrise. He had seen the open grave. Then, all of a sudden, his Easter joy departed from him; his Easter enthusiasm disappeared.

With the passing of the Easter season we raise the question, Is Easter a one-day festivity, or is it a life of persistent kingliness and exultant hope? How the churches are crowded on Easter Sunday! All the seats are taken, and pressing throngs crowd into the aisles and balconies. There is a note of triumph in the service. And then! On the very next Sunday the Easter throngs have disappeared and the houses of God are again only partly filled. Many, like Peter, go fresh from their Easter cele-

brations to their fishing nets. For many people the open tomb was closed on Easter evening and it will be kept closed until next Easter. More tragic still is the fact that so many will open the door of their soul on Easter morning, and then when the day is spent they close the door until the coming of another Springtime and another Easter Season.

What we are pleading for is a continuous Easter, an Easter that hasn't much to do with the calendar but that has a great deal to do with a man's life through all the months and days of the year. Let us during these coming days, roll away the stone from the tomb of the world's war dead. Let us proclaim treaties of peace and sheathe forever the swords with which the sons of God are slain. Let us roll away the stone from the sunless hovels of those who live in economic bondage and social despair. Let us give to all who labor not only a living wage but a wage that will make possible to all mankind the cultural benefits of a well-rounded life. Let us roll away the stone of racial hatreds, of creedal dissensions. Let us preach and practice the living Christ, the Christ whose Easter triumph means nothing at all unless it means the unhampered emancipation of every man, woman and child from all those influ-

ences that warp the soul and that bring chaos, confusion and suffering into the lives of God's children. Let us dedicate ourselves to the gigantic task of rolling away the stones that keep Christ entombed within the grave of a materialism that has forgotten God in its quest for gold.

May those who thronged the cathedrals of God on Easter morning be found laboring through the coming year in the high and holy task of resurrecting within the heart and life of the individual and of mankind the deathless hope that is in Christ the Risen Lord.

Looking Toward a Lynchless Land

Sixteen negroes were lynched in the United States last year. That is sixteen too many. Comparatively speaking these mob orgies are growing fewer in number with the passing years. That is something for which every Christian will be profoundly grateful. We cannot be at peace with ourselves nor with God, however, until the lynching slate has been wiped entirely clean.

Lynching is an American institution. That is a hard saying but it is true. Men are often put to death by violence and without trial in countries other than America but it is here where lynching is pursued year after year until this method of mob violence has all the earmarks of a definitely established institution. Where, but in America, have hundreds of negroes been put to death? We protest, and rightly so, against Jewish pogroms, Bolshevik terror and Armenian massacres. Yet we tolerate in our own midst a form of barbarism just as abominable as the miscarriages of justice against which we protest. Our actions belie our resolutions of sympathy for maltreated racial minorities.

The Constitution of the United States denies to any state the right to "deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The Holy Scriptures affirm that all men are made in the image of God, that all men are of equal worth before Him, and that "whatsoever ye would that men should do unto you, even so do ye also unto them." We stand firmly upon the word of God and upon the Constitution of the United States when we summon the men and women of every creed and from every geographical area within the nation to join hands in a great crusade for a lynchless land.

Filling Those Empty Pulpits

Bigger and better churches! This worthy objective is being pursued with vigor by the various communions. Many indeed are the new church spires reaching skyward. Properly enough our church architects are giving considerable thought to the construction aspects of this building program. We want and need more stately churches.

We are in grave danger, however, of building churches whose pulpits cannot be filled. Notwithstanding the fact that a few of our seminaries are crowded to the doors, we are confronted with the problem of finding the prophets who will fill the pulpits of tomorrow. It was recently affirmed by the President of one of our colleges that only one of his students had volunteered for the ministry and that this particular youth had later failed to pass the intelligence test. We will admit that the President in question considerably overstated the case with regard to ministerial candidates. He emphasized nevertheless a condition obtaining at many colleges.

The church is not recruiting its fair share of student leaders. A virile Protestantism requires that its pulpits shall be filled with able men—men of intellectual acumen and prophetic zeal.

How are we to go about filling the pulpits of Protestantism? The decadence of religion within the home is a factor in the depopulation of the pulpit. Parents must be made to feel that there is something more in life for their chil-

dren than jazz parties and a spectacular career in the world of business. Then, too, the church at large must more seriously concern itself with the religious education of its youth. The secularization of our educational processes has thinned out the ranks of ministerial students. To retrieve this situation the church must find a way of effecting a rapprochement between religion and education. Moreover, the effective minister has a peculiar responsibility in the recruiting of ministerial candidates. If the minister believes that his calling is the noblest work of God, let him so inform the youth of his congregation. We venture to say that in every community there is at least one young person who, if properly cultivated by the minister in charge, would make a "tongue of fire" for the church of Christ.

The college, particularly those institutions having a religious background, must share in the responsibility of filling the church's pulpits. Students of unusual promise who indicate a preference for one of the so-called secular professions, are seldom if ever approached by college authorities or by faculty members with a view to stimulating this student interest in the Christian ministry. There is too often a pitiful lack on the part of the college administration of any predisposition in favor of the ministry as a life calling. Might it not be that if college trustees and faculties were to display as much interest in and zeal for the undergraduate ministerial association as they display for the athletic association, more ministerial candidates would be turned over to our theological seminaries? It is a common sight to see practically every member of the faculty at a football game but it is next to impossible to create an interest among faculty members in the activities of the students' ministerial organization. That is why belonging to an undergraduate ministerial club is not the badge of honor that it might be.

We must fill those empty pulpits. There are no short cut methods by which this may be done. Parents must instill religious conceptions in the thinking of their children. The church must educate its childhood in the verities of religion. The effective minister must make known to his young people the imperishable merits of his own profession. The college administration must more effectively relate the claims of religion and of the church to student thinking.

By all means let us have bigger and better churches. Let us not forget, however, that filling a pulpit is even more essential to the future of the Kingdom than building a church.

The Jerusalem Conference

The Mount of Olives, during the pre-Easter Season, became the geographical center of the Christian enterprise. Upon that historic hill some 200 men and women, representative of the Christian Church of many nations, met to discuss the future of Christian missions.

Among the subjects discussed were the following: The Christian Life and Message Today; Religious Education; The Relation between the Younger and Older Churches; The Christian Mission in the Light of Race Conflict, Industrial Development and Rural Needs, and International Cooperation. Rev. Samuel McCrea Cavert, General Secretary of the Federal Council, participated in these discussions. He will prepare for the next issue of the *Bulletin* an interpretative analysis of the Jerusalem Conference and its significance for the Christian world movement.

In the meantime, we have ventured to indicate in our article on "Jerusalem and the Christian Missionary Enterprise" one or two of the dominant concerns of the Jerusalem meeting, with regard to the need of Christianizing the West as well as the East.

The Conference closed its sessions on Easter Sunday, a most propitious time

in which to engage in fresh efforts to make known to all men everywhere the imperishable significance of the open grave.

What the Minister Knows About Industry

"What is the main charge of those who are perpetually warning the clergy out of the sacred area known as 'business'? It is that the clergy do not know anything about business and that business men know all there is to be known about business. It is the claim of this editorial that the clergy do know something about business and that business men do not know everything that is to be known about business.

"I was pastor for five years in a town organized quite largely about two smelters and one big steel plant. I knew something about those mills, which the owners of those plants who lived in New York City did not know, and what I knew I knew in a perfectly natural way as pastor of a church.

"I knew the social effects of the work and wage policy because I saw them reflected in the free time and the surplus income of my people, for the church was built out of the free time and the surplus income of the people who worked in the mills. When there was no free time and no surplus income there was no church. If there was surplus income and leisure at the other end of the industry and none at our end, I had a pretty fair case of social injustice. I do not think I would have served society by keeping still about it.

"I knew the way modern business registered on the minds of the workers. I saw the ruthlessness of the speculating in industrial stocks when our industries were made the football of Wall Street. I saw the helplessness of the managerial staff which was caught between local necessities based on human needs and capitalistic necessities based on the need to pay dividends on a capitalization which had much of fiction

in it. As one manager said to me: 'Give us a decent capitalization and we will pay a dividend and do justice to the legitimate needs of the workers.' I had in my church men who were working from six o'clock to six, who never saw daylight at home in the winter, and I would have been a fool if I had not supported a change to a more stable industry and a better distribution of the success and comfort available for all participants in the industry. . . .

"The message I have sketched above is not the whole gospel. The gospel has also the task of increasing the strength of the individual man to bear the strain of life. This is and always has been the major message, but some of the strain of industrial life is unnecessary, some of the social waste is unnecessary, because men have never tried to remove it. When the minister knows, he ought to speak."

Arthur E. Holt in the *Chicago Church Federation Bulletin*.

Supporting the Government

There is in vogue a type of patriotism whose proponents seem to think that "supporting the government" consists solely in standing for whatever the Army and the Navy Departments propose. They entirely forget that the Department of State is a part of the government and that it is at least just as much a patriotic duty to support its efforts for world security and peace.

They also talk much about "supporting the constitution" and overlook the first Amendment, violating it by seeking to suppress free speech when it is within legal and constitutional limits.

Another omission in their philosophy is that national security and defense are fully as much conditioned on our foreign relations as they are on armed men and ships.

There is a great need of men and women who are capable of seeing all sides of the square and of seeing things in proportion.

Prohibition A World Issue

PROHIBITION is rapidly becoming one of the world's major social issues. Outlawed in the United States, the liquor traffic is running up against a steadily rising tide of public opinion in Europe, the Far East and elsewhere. Regarded as the destroyer of individual efficiency and the enemy of social progress, the liquor business is very much on the defensive. The struggle against the drink evil is taking on many different forms, in keeping with the social and legislative customs of the various countries. The following references to the prohibition situation in a dozen or more countries will indicate something of the widespread nature of the campaign now in progress in behalf of a sober world.

Hungary, Germany

On November 9, 1927, Hungary abandoned the traditional Balkan attitude of *laissez faire* as to the welfare of youth by tackling the alcohol question. Its parliament on that day voted to make unlawful the giving or selling of liquors to persons under eighteen years of age.

Another move, backed by Labor deputies, is under way to make illegal the sale of alcohol to anyone between Saturday and Monday morning. One idea back of this measure is that workers may be sober and able to participate more freely in sports and political meetings.

The third German Congress for the Anti-Alcoholic Education of the Young met at Berlin November 13-16, 1927. Over 500 persons, among them many school teachers, were present. One report dealt with the legislative measures tending to preserve youth from the danger of alcohol. Representatives of the different political parties, all members of the Reichstag, expressed the views of their party with regard to the anti-alcoholic education of the young.

The Congress constituted a striking manifestation in favor of the adoption of energetic measures for the protection of young people in the future licensing law.

Poland, New Zealand

The Polish movement against alcoholism has had many difficulties to overcome of late years. It is now well established, as is proved by the Seventh National Congress against Alcoholism, which took place in Warsaw, November 13 and 14, and was attended by over 600 persons.

The Prime Minister of New Zealand has introduced a bill altering the present provisions for the liquor referendum in that country. This is now taken every three years, and the New

Zealand electors are called upon to vote on three questions: maintenance of the public-houses, nationalization of the liquor traffic, or national prohibition. As for a great number of years the number of votes for nationalization has been very small, this question will be dropped if the new legislation is adopted. The conflict will then lie between prohibitionists and anti-prohibitionists alone.

Czecho-Slovakia, Denmark, Ceylon

An energetic campaign is being carried on by the Czecho-Slovak Abstainers' League, a body of educated people under the presidency of Professor Dr. Bratislav Foustka, Professor of Philosophy and Sociology in the Charles University of Prague. Committees have been formed in the five administrative divisions of the country, Bohemia, Moravia, Slovakia, Silesia, and Ruthenia, with central headquarters in Prague.

The number of licensed houses in Denmark has decreased in the course of the last few years. In 1905, it was 4,925 and in 1925, according to statistics recently published by the Central Bureau of Statistics, 3,523. On the other hand there is a great increase in the number of temperance houses; 262 in 1905, as against 1,656 in 1925.

In 1904, the consumption of Ceylon's national alcoholic drink, "arrack," was 1,442,305 gallons. In 1926, it had dropped to 84,085 gallons. This is attributed, in part, to a resolution adopted by the Ceylon Legislative Council in 1921, that "This council desires that the government so direct its efforts as to obtain total prohibition within a reasonable time."

On the other side, industrial and urban areas show an increase in toddy and foreign liquor consumption. Strong exception is taken to the unlimited importation of foreign liquor and its unrestricted distribution throughout the island.

Austria, India, South Africa, Fiji Islands

Various Austrian public associations are at present issuing a request for an initiative against alcohol to include the following: No alcoholic beverages to be sold in licensed premises on Saturday afternoon or Sunday; the age limit for the serving of alcoholic beverages to minors to be raised to 18 instead of 16 years; progressive suppression of spirits licenses, due consideration being given to acquired rights; local option, namely the right of the population of the commune to submit the sale of alcohol in the communal territory to severer restrictions.

According to the Austrian constitution, 200,000 signatures must be collected to make the initiative admissible.

The Anglo-Indian Temperance Association is being merged into the recently formed Prohibition League of India. The purpose of this is to consolidate the hundreds of dry Indian organizations into a compact national body that can and will speak for India as a whole.

The government of the Union of South Africa is submitting a new bill to Parliament on the sale and control of alcoholic beverages. Employers of native labor are not to give their workers drink earlier than 4 o'clock in the afternoon and then only in a strictly limited quantity. No licenses for the sale of liquor are to be granted within half a mile of a native village or in any rural district, save to hotels in health resorts. No drink may be served on licensed premises to young people under 18 years of age, and no women may be employed in the sale of drink.

A recent report from the Fiji Islands declares that the temper of the population is against the importation of liquor as shown by the fact that the Fiji League Against Alcoholism held a short time ago a crowded meeting which Fijians and Europeans, Hindus, Christians and Muslim Indians attended. A proposal to circularize all holders of liquor permits, asking them to return their permits to the government, was carried unanimously. A resolution was also passed, and is to be forwarded to the "Native Races and the Liquor Traffic United Committee," pointing to the principle of trusteeship so widely acknowledged by the native races in all territories under British control, and asking the committee's assistance in bringing the liquor policy of the Crown Colony of Fiji into line with that of the British mandated territories of the Southern Pacific."

Scotland, Roumania, Norway

The United Church of Scotland Temperance Committee reports, 1927, that 330 areas in Scotland out of 1,215 are now without a public saloon or a grocer's liquor license. In 1900 there were 11,482 licenses issued, but in 1926 this number had been radically reduced to 8,800.

The consumption of spirits within Scotland during the year 1926 was 2,757,000 gallons, as against 6,709,000 gallons in 1925.

A "Progressive Prohibition" Bill, which in twelve years is designed to make Roumania dry, will be introduced into Parliament very shortly. The bill intends to reduce the number of saloons to one for every 1,000 population, with a grad-

ual closing of these places until, after twelve years, they have all disappeared.

At the recent election in Norway, more than fifty non-drinking members were elected to the Storting, the National Parliament.

Japan

Japan has taken another step toward liquor removal. The sale of *sake*, the national intoxicating beverage of the country, has been abolished in army canteens.

The last anniversary of the earthquake disaster, September 1, was generally observed throughout the country as a National Temperance Day. In Tokyo, a great demonstration and lantern parade took place; many thousands of men and women participated, each carrying a red paper lantern on which were the words "No-Sake Day."

More than 25,000 sets of posters describing the evils of drink and its effects on growing boys and girls, were recently distributed in the primary schools of one of the cities of Japan. The principals of the schools have instructions from the Department of Education to deliver lectures on the liquor habit.

Mexico

The Prohibition Issue has been injected into Mexican national politics by General Alvaro Obregon, candidate for President. General Obregon in a campaign address is reported to have said, "We must show that public opinion arraigns as accused at the bar of justice all those who encourage the consumption of alcohol, since it atrophies mental faculties and morals and destroys the social order. Alcohol is a cancer we must fight in order to extirpate it from the Mexican family."

Have You Talked Religion Today?

Some such slogan is suggested by Dr. Charles E. Vermilya, of the New York State Council of Churches, who feels that it would help men greatly if some incentive could be devised to induce them to make religion a topic of more general conversation. Such a plan should not be interpreted as an attempt to prompt people to try to persuade their neighbors to become religious. Rather it would be a means of bringing the most fundamental interest of life into the open so that it might be discussed as readily as stocks and bonds. "Have you talked with someone about religion today?" might prove as effective for the Church as certain commercial slogans now in vogue have been for their sponsors.

The Federal Council's Twenty Years--What of the Future?

FOR a score of years the Federal Council of the Churches of Christ in America has sought to give expression to "the fellowship and Catholic unity of the Christian Church". The question now arises "What of the Future?"

The coming quadrennial meeting of the Federal Council, marking the Twentieth Anniversary of its organization, to be held in Rochester, N. Y., December 5-12, will seek an answer to that question.

The Rochester gathering will be more than an ordinary meeting of the Council—very much more. To begin with, it will be more largely attended by the members of the Council. A special effort to secure the full attendance of the official representatives of the twenty-eight communions that constitute the Council—some four hundred in all—has already begun. In addition to these, other representative leaders in the life of the churches will be invited to share in the deliberations of the Council and help to formulate its policies for the future. Furthermore, under the direction of a Program and Policy Committee of one hundred, an extended study is to be made during the present year in which a large number of local groups, official and unofficial, throughout the whole country, will participate. The results of these studies and discussions will be assembled to form the basis of further study by the Committee of One Hundred through one or two days immediately preceding the Quadrennial Meeting itself. They will place the major issues before the larger and official body for consideration and appropriate action.

Among the more significant developments of the Council's work has been the extension of the cooperative spirit to local and state areas where Councils of Churches have been created and fostered. The Institute of Social and Religious Research is making a careful survey of these local organizations with a view to an accurate appraisal of their place, value and possibility in organized church life and work.

What is the occasion for so extensive and serious an inquiry? Two things make it both urgent and timely. The first is the present state of the churches in relation to the present world challenge and need. One need not disparage the really effective and fruitful work of the churches, past and present, to be convinced that the development of religious life, personal char-

acter and human brotherhood is not adequately meeting the forces that dissipate spiritual life and moral energy and disrupt fellowship. The Gospel of Jesus Christ and His churches have potentialities that are unrealized and almost unimagined. The meeting of the Council will therefore address itself to the problem of how religion can find more effective expression through Christian organization.

A second element in the present situation, not unrelated to this sense of need, is the greatly increased and rapidly increasing interest in the unity of the churches. To this growing spirit of unity the Federal Council has given distinct and permanent expression through the cooperative activities that it has created and furthered during these two decades. It can point to solid and substantial achievement, in many fields of cooperative service. The question presses now as to whether the time has not come for further advance. Are there implications in the Federal Council's constitution in which uniformity is not sought and in which liberty is conserved that ought now to be made more explicit? Can we not do fuller justice to the first object of the Federal Council written into its constitution twenty years ago "*to express the fellowship and catholic unity of the Christian church*"?

The constitution also declares that the Federal Council was created "for the prosecution of work that can be better done in union than in separation". It is quite possible that the Federal Council has its greatest contribution to make just now in pointing the way to a closer unifying and integrating of our Christian forces while at the same time it safeguards every essential liberty and every traditional loyalty. The proposal to spend a year in candidly examining the present state of the churches in their relation to personal religion, to the community, the nation and the world with especial reference to the possibilities and the requirements of larger Christian unity is one that ought to challenge the attention of all thoughtful Christians.

What is needed now is honest, open-minded sympathetic inquiry. All those who will participate in furthering this study by using either individually or in small discussion groups a syllabus that has been prepared for this purpose, are asked to communicate with Rev. John M. Moore, 105 East 22nd Street, New York, N. Y.

Anti-Lynching Roll of Honor

THE Commission on the Church and Race Relations of the Federal Council has published, annually since 1922, a Roll of Honor of states free from lynching. Forty-one states, the largest number since records have been kept, were free of this evil during 1927. In 1923 there were 39 states on the Honor Roll. Thirty-eight states were accorded this honor in 1924, 1925, and 1926. For the first time since records have been available Georgia and Florida were free of lynching in 1927 and appear on the Honor Roll. This result can be attributed largely to the intensive campaign of education of public opinion and the pressure of public conscience developed through the activities of the Commission on Interracial Cooperation and the churches that have been active in combatting the evil in those states. Connecticut has been added to the list of states that have never had a lynching inasmuch as recent investigations of the Commission on Race Relations show that the case recorded as a lynching in 1886 by the *Chicago Tribune*, was very probably a suicide of the murderer who was hunted by a posse—and not a *bona fide* lynching.

There were 16 lynchings last year in seven states. This number of victims was 14 less than in 1926, 1 less than in 1925 and the same as in 1924. All except one of the seven states that had lynchings in 1927 have been free of the evil at least for one year since 1922, and were on the Honor Roll; but were removed later because of the reappearance of mob murder within their borders. It is a striking fact that only one state in the nation now has an unbroken yearly record of the crime of mob murder.

The gain in territory free of lynching can be largely attributed to the pressure of public opinion and public conscience gradually stimulated in recent years by publicity, especially that of the white and Negro newspapers. It is significant that ten of the sixteen lynchings that occurred last year were in two states in the Mississippi Valley that have very large Negro populations, are largely rural, and known for their unfavorable plantation and tenant conditions.

Virginia, through the leadership of its governor, has just enacted a law making lynching an offense to be prosecuted by the attorney general and other prosecutors designated by the governor in addition to local authorities.

It is to be hoped that the influence of public conscience against mob violence will continue and increase until this stain upon our common

life is removed and until every person in America, regardless of race, color or previous condition of servitude is safe and secure in any state.

The Roll of Honor of states free from lynching in 1927 is as follows:

States that have <i>never</i> had a record of a lynching:	
Massachusetts, Connecticut, New Hampshire,	5
Rhode Island, Vermont	5
Additional states that have no record of a lynching since 1885:	
Maine and New Jersey	2
Additional states that have no record of a lynching during the past twenty years:	
Delaware, Michigan, Nevada and Wisconsin	4
Additional states that have no record of a lynching during the past fifteen years:	
Idaho, Indiana, Iowa, Maryland, Pennsylvania,	
South Dakota	6
Additional states that have no record of a lynching during the past ten years:	
Arizona, New York, North Dakota, Montana and Oregon	5
Additional states that have no record of a lynching during the past five years:	
California, Colorado, Kansas, Minnesota, Nebraska, North Carolina, Washington, West Virginia, and Wyoming	9
Additional states that have no record of a lynching during the past two years:	
Alabama, Oklahoma, Ohio, Illinois and Utah	5
Additional states that have no record of a lynching in 1927:	
Georgia, Florida, South Carolina, Virginia, and New Mexico	5
Total number of states free of lynching in 1927	41
Total number of states still having lynchings in 1927	7
Total number of lynchings in 1927	16

A Racial Aspect of International Relations

The racial phase of international relations came prominently to the fore in the Institute of International Relations recently held at Berkeley, California, under the auspices of the Alameda County and District divisions of the California Federation of Women's Clubs. Oriental, Mexican, white and Negro groups were represented on the program, including an ambassadorial dinner at the Hotel Oakland, which constituted the opening session of the Institute.

The chairman, Mrs. Henry Francis Grady, one of the leading clubwomen of the Pacific Coast, thanked the colored clubwomen heartily for their cooperation in making the Institute a success.

The American Legion and International Goodwill

*By GILL ROBB WILSON
National Chaplain, American Legion*

DURING the late war I was a soldier under arms. My father was a soldier before me. My grandfather was a soldier before him, and so on back to the earliest of our Colonial history. Upon necessity, I am ready to be a soldier again, for I hope the time will never come when I, or any of mine, love life more than the righteous principles upon which the American Nation is founded. Nevertheless, if we but lend ourselves to the military projects of the people of a Nation and fail to give ourselves to the pursuit of peace, we shall not fulfill the highest demands of citizens.

We who are soldiers know that the work of our hands that will live must be the constructive work of peace. We feel that our greatest contributions have yet to be made. Victory at St. Mihiel, Soissons and the Argonne was but the preliminary step. To make sure to the world the idealisms born of the war is a work in which both victors and vanquished may well join and a work in which both may be found as ultimate victors. No *real* victory can accrue to only one element of a conquest. If, in the long run, the one-time enemies do not participate in the ultimate triumph of righteousness, then the lives of men have been sacrificed in vain and the future holds no brighter prospect than a recurrence of the past.

The hopefulness born of the Great War is that the people of earth have become so dedicated to an ideal that no prince, no element, no combination of elements will be able to dislodge it. There have been previous wars, but never one before in which the entire fabric of civilization has been involved to this extent. The ugliness of war has been carried into the very warp and woof of untold millions. Each has had an intimate and personal interview with the curse of war. The aversion created must be crystallized against war before the memories of men become dim and the tragic lesson has to be learned over again by another generation. To this task The American Legion is dedicated constitutionally "to make right the master of might; to promote peace and goodwill on earth. . . .".

While The American Legion admires and advocates every attempt of the people of the world to get together, we believe that no amount of international machinery will bring world peace unless new motivating ideals are first taught.

During the sojourn of the American soldier in Europe he learned how easy it was to fraternize with the youth of other nations. Great and enduring friendships were formed by all of us with the French, the English, the Italians and even the foe.

We therefore have drawn the conclusion that, if the young people of the world were given opportunity to know and understand one another, the chief causes of war would be removed. We can discover in the past ample support for this theory. We see that, after the Boxer Rebellion, the United States returned to China a certain part of the indemnity and requested China to establish with that money a Scholarship Foundation for the education of young Chinese abroad. We learn that this act of friendship has had a vast influence in the consequent relations of the two governments. Many of us have made splendid friendships with some of the Chinese youth who came to this country under those scholarships. We know that American prestige has been promoted in Asia as a result of this action by our Government. We know that China understands the United States better because of this exchange of youth.

We look again upon the young Americans sent to English universities under the Cecil Rhodes Scholarship Plan. We learn that the relationships between these two countries are better and more hopeful because of this exchange of youth. We look upon the youth movement in Germany and we review the splendid idealism that prevails at the international councils of the student bodies of the various nations.

We conclude that the way to the permanent peace of the world is by the exchange of the youth of the nations. While idealism still grips their lives, while they are still personalities rather than issues, while they are still capable of assimilating without prejudice one another's customs and habits of thoughts, while they are still in the process of formation that is the time to bring together the peoples of the world.

We do not condemn our fathers and forebears because they were more militaristically inclined than we are. They were not, in fact. But they did not wage militant peace while opportunity was provided. They did not go to the bottom of the problem and in any statesmanlike way

teach men of one another. We youth of the world do not want to be forward, but we struggled on the battlefield that the world might be prepared for the militant promotion of peace among men, and we have not found that peace promoted in any way that differs greatly from the old methods. If our elders did not have the genius to keep the world from the tragedy of war while that tragedy was so evidently fomenting, we doubt that they will have the genius to do better at this date. Nor would we speak unless from our experience we felt we had learned a better way.

The United States Government might well take the lead in establishing an International Memorial Education Foundation and ask the other nations of the world to join in this establishment. I venture to suggest one way in which the foundation might be started on a sound financial basis. Take, in every year in which there is a Treasury surplus, thus having the prosperity of the land already assured, one-quarter of the war debts paid us that year from the other nations of the world and place these moneys in the Memorial Foundation. Petition each other government to make some arrangement in which it might join in supporting the Memorial Foundation. Another decade would see a Foundation capable of giving international scholarships to some several hundred thousands of young people each year.

A billion dollars would educate abroad a quarter of a million young people annually. Take then some ten thousand, for example, of young people from each of the participating nations each year. Let them be chosen on a competitive basis to be determined by each nation. Scatter them throughout the sister nations of the world to study the peoples among which they go. Send them out as messengers who have had laid upon their shoulders the task of thinking in world terms. Let them feel the responsibility of the future of civilization resting upon their hearts. Study the customs and habits, the manner of society, the genius of government, the ambitions and desires, the hopes and fears of the peoples among which they go. Not alone are they being educated for their own sakes, but for the sake of the peace of the world. Germany went to war because she did not know England and the United States. The men who informed her were wrong because they had not understood the depth of feeling of our people. Sponsor annually international conferences of these students. Bring before them the fundamental problems of civilization. Give them opportunity. Did not

one lone youth, Lindbergh, draw the hearts of the French and American people closer together than all the diplomats had been able to do? Did not the Legion pilgrimage of youth to France draw them close together again?

Let us send our youth to Russia to study the aims and desires of those people. Let young Russia come to the peoples of other lands and learn that law has not everywhere been a thing to consider as oppression and injustice. Let us bring the youth of Poland and Japan and China and Italy out into the world. Let us bring the youth of Islam into contact with the youth of Christianity. Let us bring the young Confucianist and the young Buddhist together. Let us bring the Indian boy out into the light of lands where caste does not exist except as a thermometer of individual abilities and fortunes.

From these will come the future diplomats of the world. From these will come the future economists and commercialists of the world. They must meet in the future in competitions and commercial, religious and social problems. How splendid if they knew one another. How much of the misunderstanding of the world would be wiped out by such a plan.

This plan has precedent near enough to justify the American Government in feeling it to be an established tradition. Any student of the world today knows that the youth of the world is prepared to enter with enthusiasm into such a plan. This plan interferes not at all with the domestic policy of any nation. It should meet with the instant favor of all commercial interests which deal in international trade. It should meet with the favor of all who are interested in education. It should meet with the support of all who seek to be the leaders of their peoples. It should meet with the endorsement of all great religious leaders. It is so entirely practical and so entirely simple in operation and so entirely effective in influence that even the faintest intelligence cannot fail to grasp the full import of it to the future peace of nations.

If the powers-that-be sincerely desire peace, let them take the results of the experience of the youth of the world and build better for the future upon these results. If they do not sincerely desire peace, but prefer to remain at international thievery, then the sooner we know it the better, that with the rise of our generation to power we may blot them forever from the picture and forget them in mercy.

Will it cost a little money? Yes! Just a little money and nothing more. Does war cost money? Yes! Much money, more money than

would be needed to educate every single child in the world. Does war cost more than money? Yes! It costs life and vision and spiritual conception and bodily health and moral integrity and mental advancement. Why is it that every advancement of the world has been made on the basis of education and yet no one has thought of education as an international project?

The American Legion thus stands to propose to the nation a continuance of that messianic genius that the Legion feels to be impregnated in the development of these United States. We call upon our people to rise and support us in

the attempt to make permanent the values gained by the sacrifice of our slain comrades and our own impaired health and happiness. We were trusted once. Shall we still be trusted to strive in peace as we did in war? Shall we be understood when we desire adequate national defense because we believe in the messianic mission of our nation to the world and would insure her safety while she toils? Shall we be supported while we attempt to make sure to friend and one-time foe alike the efficacy of the sacrifice of youth that youth might spring free to better promise and brighter hope?

Jerusalem and the Christian Missionary Enterprise

TH E paganism of the Occident! From the East, even from the Mount of Olives, there has come a note of warning to the West. The Jerusalem Conference delegates, without any mincing of words, deplored again and again the materialism of Western nations—a materialism that threatens the progress of the Kingdom of God even more than the alleged idolatry of other faiths.

According to the copyrighted cable dispatches to the *New York Times*, the Jerusalem meeting of the International Missionary Council concerned itself quite as much with the sins of economic, industrial and international relations as with the so-called pagan practices of non-Christian religions.

On the basis of the *New York Times'* accounts of the Conference, the major responsibility for the social injustices of today was laid at the door of the Christian Church. Mr. Harold Grimshaw, chief of the native labor section of the International Labor Office at Geneva, said in this connection:

"What self-called Christian civilizations have most largely exported to Africa and the East is economic exploitation, inspired by no higher motive than the desire for immediate gain, holding as of no account the social welfare of exploited peoples, and resulting often in depopulation, devastation and death.

"What had European Christianity to say of the recent case in which a European parliament admitted that ninety-four percent of an African contingent of forced laborers had died? Not a word, so far.

"Missionaries must have known of this and similar cases. I have not heard their outcry. We know what Christ offers to the oppressed. What does Christianity offer to those helpless before

compulsion to an industrialism they do not understand, are not fitted for and frequently do not survive?"

Bishop Francis J. McConnell, of the Methodist Episcopal Church, supported Mr. Grimshaw's point of view. "I come from a nation," said Bishop McConnell, "which is in some respects pagan. We subscribe to the doctrine of militarism and to the god of materialism, and we have given ourselves over to the pursuit of wealth. We should not be complacent regarding paganism wherever we see it, but let this meeting become a challenge to it."

"Nobody is pleading," he added, "that the Church turn itself into a bureau dealing with social and economic problems, but it can do much to build a righteous public opinion. It's not the business of the Church to say how technical changes shall be made, but when we see mills in China where American-made investments are earning one hundred percent, we might well raise the question."

It was left to Professor R. H. Tawney of London to set forth the relation between the social order and the Christian world movement.

"I cannot share," he said, "the complacency of those who talk about all the good things we have to offer to backward peoples when we cannot point out a single country in Europe where there is a real Christian civilization operative throughout its society.

"We are trying the impossible in offering to save the individual, yet leaving the social structure pagan. The common man, the miner, the steel worker, the boilermaker, wants to know what organized Christianity is going to do to better the world he inhabits. If the Christian Church is to lead the way into the future, it must enter the field of human society.

"You cannot maintain a double standard of morality, side by side. Life is all of one piece, and it is not possible for men and women to accept one standard of social ethics in private life and another in economic life. The formulation of the principles involved is the work of generations. It is for the churches to prepare the way for a society where man will enjoy material well-being and also spiritual peace."

The newspaper accounts of the first three or four days of the Jerusalem meeting cannot, of course, be accepted as a final indication of the thought trends of the Conference. They may

be accepted, however, as expressing the mind set of the conference with regard to the need for the Christianization of the West as of the East. Those who preach Christianity for others must practice it themselves, individually and socially. That seems to be the substance of the message addressed to the Christian world by the Jerusalem conferees.

As stated on the editorial page, the BULLETIN hopes to be able to print in its next issue a fuller account of the discussions and spirit of the conference, by Rev. S. M. Cavert, who has been attending the sessions as a coopted member.

The Twentieth-Century Mayflower

TWELVE hundred British Congregationalists are to voyage to America in June in a "twentieth-century Mayflower". This pilgrimage is being undertaken in order to promote the spirit of fellowship and brotherliness between the peoples of these two English-speaking nations.

Congregationalists in Great Britain have had the feeling for more than a year that a sense of aloofness, not to say animosity, had sprung up between the British and American peoples.

Lack of real acquaintance with each other's sentiments and points of view was held to be at the root of these manifestations. It was therefore proposed that an ocean liner be chartered and filled with Congregationalists who should come to America to visit Congregational shrines, reconsecrate themselves to Pilgrim principles at Plymouth Rock, and bring to their cousins in America substantial assurance of the strength of the ties which bind together the peoples of the two nations. At an expense of over \$300,000, therefore, this band of modern Pilgrims is crossing the Atlantic to preach a gospel of goodwill, in the hope that the message will ring round the world.

The following quotations from the correspondence now being carried on across the Atlantic will reveal the way in which this project has gripped the imagination of English Congregationalists:

"To have men in England all over the country who have been on a visit like this and who will be filled with friendliness toward America can mean nothing but untold good in the future years."

"Behind the idea was a good deal of idealism, for recently many of us have been talking together seriously and earnestly concerning world peace, and

particularly the part the American and British people may play in securing it. We feel strongly that a visit on this scale will do much more to bring that closer understanding and sympathy between the two nations than the occasional interchange of leading preachers between our two countries. Our people will come from every part of these Islands. They will represent all classes of our churches, and the party is to include not only some of our leaders, both ministerial and lay, but a liberal representation of the rank and file. It will be the biggest thing ever attempted from this side, and as far as we can remember, nothing during the last twenty-five years has so struck the imagination and captured our people as this."

It is expected that this band of pilgrims will land in Boston on June 11. They have placed themselves unreservedly in the hands of American Congregationalists, with the one stipulation that they be privileged to conduct on their own account a consecration service at Plymouth Rock, expressing also the desire to visit as many other Congregational shrines as possible.

Opportunity will be given, perhaps in New York City, for these modern Pilgrims to present their message of goodwill to American Congregationalists and to America as a whole. It is the aim of this goodwill adventure that every church may feel the vital impulse of this call to world peace through a united message of Congregationalists to all the world.

The Christian Herald, with a circulation of 225,000, is featuring, each week, a special letter on international affairs, edited by Dr. Frederick Lynch, Educational Secretary of the Church Peace Union. Dr. Lynch has also been asked to review for the *Herald* pertinent books on international peace, Christian unity, and allied subjects under the caption "One Book a Week".

Sex Problems and Religious Education

By THOMAS W. GALLOWAY

Associate Director, Department of Educational Measures, American Social Hygiene Association

BECAUSE the universal and powerful sex impulses are open to excesses and perversions, there has been a general policy of repressive teaching, of negative exhortation, and of avoidance of the subject. Growing out of this general reticence of adults, the whole subject has taken on a quality of vulgarity which prevents an open and candid use of the sex factors in life for the constructive culture of character. Adults are embarrassed and restrained, and we pass on to our children our own emotional complexes by our silence and our evasions. The vulgar and the designing have no such scruples. The total result is that the child gets a sex education, but it is perverse and degrading to character.

The fact that many people regard sex as a means of personal gain, lending itself to commercial uses, gives rise to many acute problems. It shows itself most grossly in commercialized prostitution. This commercial exploitation of sex is seen also in much of our modern fiction and other literature, in art and music, in erotic drama, in the movies, and in many forms of recreation and amusement. No doubt sex is an entirely legitimate part of the field of these arts and social relations. But the fact that these uses are commercialized and treated narrowly insures that they cannot be socially wholesome. These appeals are often made with definite purpose of increasing the lure of sex and its grosser expressions.

The problem of using the sex factors for positive education is among the most delicate and difficult which confront society. We have treated the subject repressively so long that it is very difficult to consent to use it constructively.

The methods which adults use, or may use, in meeting the sex impulses and in guiding the sex developments of youth vary widely. Four types may be selected to illustrate their range:

1. *The policy of leaving youth to his own resources.* This neglect is based on the theory of "wild oats". The idea is that youth learns most surely what to follow and what to avoid by experience. It implies that the individual will be able to use experience for guidance of conduct and building of character. Experience is an effective teacher, but the school of unguided ex-

perience is the most expensive. Few of those who matriculate ever win the degree! The race got its standards by experience, but life is too short for the individual to succeed by making all the mistakes the race has made about sex or any other vital concern.

2. *The opposite policy of repressing the impulses and nature of youth.* Imposing the views of the mature upon the unfolding lives of the young seems to promise quick results. To establish traditions and standards and to impose these by authority, with no respect to the personality of the young, has been a common teaching method in the home, the church, and the state. Recent researches have shown how ineffectual this method is. The most vital question is this: How can the experiences of the past be brought to the youth in such a way as to get them so considered and utilized by him as not to repress and distort his personality but rather ensure his normal, full development?

3. *The method of substitution.* It is possible to supply the young with such attractive interests, outlooks, tasks and duties as to enlist much of their energy, time, and enthusiasm. In some degree we can substitute one class of motives, urges and affections for another class. In respect of sex, we may substitute play, hobbies, reading, study and the like. This can be used constructively to tide over critical points, to enlarge the wholesome interests, contacts and habits of life. But it cannot permanently displace so powerful an impulse as that of sex; and it has the weakness of dodging the main issue. It does not actually train the sex impulses, and attitudes, nor use them constructively for character. The very best it can do is more or less to displace sex expression temporarily.

4. *The method of combination and refinement.* We need to modify, mould, guide, and assimilate the sex impulses themselves. In the first place, the sex impulses are themselves very rich and varied, ranging from the most selfish physical and animal form to very high emotional, social and esthetic phases; secondly, the sex interests combine in the most intimate way with other powerful impulses and motives which are not themselves sexual at all. For example, sex is closely connected emotionally with the play instinct, with love of nature, with the es-

thetic sense, with other social longings, and with religion.

Because of the rich range of pleasure-giving sex experiences from the merely animal to the most psychical and spiritual, it becomes possible to educate, refine and sublimate the sex impulse itself by introducing, interpreting, and making available (in anticipation) the beautiful meaning of the higher phases and returns of love (which is psychical) as a ground for controlling lust (which is physical). This is not a subterfuge nor an artificial substitution; it is a refinement of personality by building a taste for the more permanent and higher values of sex to hold in check and guide from within the more transient and gross.

Because sex emotions are so closely tied up with beauty, social sense, and religion, all these vital human interests may be definitely com-

bined with the higher meanings of sex to the great enrichment of both. Under what possible influence could the sex-social phases of development in later adolescence unfold more happily than in the presence of the religious motive?

In applying these methods we are not suppressing the sex motive by something else. We are searching the conception of sex and life by giving a whole view rather than a partial view. The only way to make the crasser rewards of sex seem cheap is to reveal convincingly the higher rewards, which do not come through the selfish lusts of the moment.

The sex impulses cannot be repressed through religious motives any more safely than by any other form of authority, but the understanding religious teacher is in a favorable position to apply the methods of combination and sublimation to this most complex task.

Evangelism and Life Service

AT the meeting of the Commission on Evangelism, on March 15, reports on Bible readings as outlined by the Commission were made by various members, showing large distributions of the Gospels of Matthew and John and increased interest in this matter throughout the Church. An interesting discussion on the subject of visitation evangelism, as represented by Dr. Black and Dr. Kernahan, was led by Dr. Nies, Dr. Duryee and Dr. Klaer. Dr. Fagley reported for the Committee on Literature, suggesting daily Bible readings for home use throughout the year. He also drew attention to the problem of interesting and articulating new church members brought into the fellowship of the Church through visitation evangelism. Dr. Macfarland reported on the radio situation, prefacing his remarks with an emphasis on personal evangelism, but warned against the management of visitation evangelism being taken out of the hands of the pastor himself. The Northfield Conference on Evangelism will be held June 20-22, inclusive. The Committee on Arrangements consists of Dr. William Horace Day, Rev. George Irving, Dr. Charles E. Schaeffer, and Rev. L. A. Nies.

During the Lenten period, Dr. Goodell has held services for a week with the churches of Indianapolis, under the direction of the City Federation of Churches, Dr. Evans, Secretary. In Detroit, he opened the Lenten theatre services in Keith's Theatre, under the auspices of the Council of Churches, speaking each noon for five days in the theatre and at night in one of

the churches. Detroit has made a very remarkable showing in the efficiency of its Lenten services. Its observance of Good Friday is probably the most notable held in any city. The city government closes its offices from twelve to three and in various centers in theatres and churches throughout the city services are held covering the three hours.

Dr. Goodell also spoke under the auspices of the ministers of Adrian, Mich., for eight days as a preparation for a united effort of visitation evangelism in the city and county. At Boston University, Dr. Goodell gave two addresses on Evangelism before the students and faculty of the Theological School and other visitors. At Washington, Dr. Darby for the Church Federation arranged for theatre meetings at Keith's Theatre, with the following speakers: Dr. J. R. Sizoo, Dr. Anson Phelps Stokes, Bishop W. F. McDowell, Dr. Charles L. Goodell, Dr. Daniel A. Poling, and Dr. Clarence A. Barbour.

The Y. M. C. A. at Chattanooga, in connection with the Pastors' Association, arranged a series of meetings, March 25-30, where Dr. Goodell addressed the preachers of the city, white and colored, and spoke to the Central and City High Schools. He spoke each night at the First Methodist Episcopal Church, South. Bishop Thirkield of the Methodist Episcopal Church was especially interested in arranging for these meetings.

The Protestant Churches of New Orleans united in Holy Week services and Dr. Goodell spoke twice each day.

International Goodwill

The Outlawry of War

FRANCE has accepted, conditionally, Secretary Kellogg's proposal for a multilateral treaty for the outlawry of war. Foreign Minister Briand intimated in his note to the State Department on March 28 that he would expect an agreement on the following three points before the proposed treaty would be entered into: First, that wars of legitimate defense are not to be barred; Second, that if one of the signatories of the compact violates its engagements, all the other signatories are immediately to regain their full liberty of action as regards that nation, and, finally, that the treaty is to be, in principle, universal.

The outlawry of war movement is gaining additional adherents, daily. Some divergence of opinion remains as to the exact meaning of "outlawry". Many persons honestly believe that the plans of Secretary Kellogg for a treaty renunciation of war as an instrument of national policy lack reality. Nevertheless, the stupendous idea of delegalizing the institution of war has caught the moral and spiritual imagination of the world. The Federal Council's Commission on International Justice and Goodwill is now appealing to the membership of the churches to register its desire and will to peace by manifesting an interest in the negotiations now in progress for the placing of war under the ban of international law.

The Observer, of London, on March 11, expressed the opinion that the time had come for Britain to ally herself with the United States in the furtherance of an outlawry of war compact. This editorial, because of its timeliness and its significance, is here quoted at considerable length:

"For seven difficult, controversial years, during which the world has waited on her (America's) word, she has sought for a formula of international policy. At last the line has been taken, the lead given. America has offered to conclude with the Great Powers of the Old World a treaty renouncing war as an instrument of policy.

"We have reached a decisive phase in reconstruction. Europe has evolved her schemes, debated them, amended them, restricted them. In the last resort the veto of the vacant chair (of the League of Nations) has rendered them sterile. Now, into this field of defeated hopes and baffled aspirations enters a new plan, start-

ling in its sweeping comprehensiveness. It has abolished in a flash all the difficulties which arose out of America's past attitude of mere negation. It realizes the ideal which, without America, is unattainable. It proposes to write the aspirations of humanity into the code of international law.

"Tradition, naturally potent in a country just setting her foot upon new ways, has caused America to make her approach through France. Another tradition, no less potent, will concentrate American opinion on the parallel arrangement with Britain. In what temper is Britain to reply to the proposal which may even now be on the way? The question can admit of but one answer—acceptance, prompt, unconditional, and whole hearted. This answer is inspired not only by our whole conception of the international relationship of the English-speaking peoples, but by our special position in the League of Nations.

"Short-sighted critics have argued that this country has sapped the prestige of the League. The plain truth is, of course, that in any action that the League may take, Britain must needs be its maritime arm. Hence the duty of Britain to scrutinize with quite peculiar care projects devised by the statesmen of Continental nations whose history and geography have made them ignorant of the force and universality of sea-power. But for that scrutiny the two great oceanic States might have been committed to the pursuit of aims patently discordant and the peace of the world perpetually jeopardized. That danger has been avoided, and the time has now gone by for the caution which the thought of it inspired. Now that America is ready to step with us, we can undertake that constructive work for peace to which the wisest heads and warmest hearts on both sides of the Atlantic have aspired for more than a generation."

Missionaries Ask Waiving of Military Protection

Missionaries, in increasing numbers, are beginning to feel that the use or threat of military force in their own behalf is a serious hindrance to the furtherance of the missionary enterprise. The Student Volunteer Convention which recently met in Detroit showed clearly that the use of military force for the protection of missionaries was entirely unacceptable to the thinking of the young men and women contemplating missionary service. Certain denominational and

interdenominational bodies have expressed their opposition to the policy of military protection, particularly as that policy affects the work of missionaries in China.

The Foreign Missions Conference, at its annual meeting in Atlantic City, adopted a resolution to the effect "that in the judgment of this Conference the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection."

The Prudential Committee of the American Board's Foreign Missions has voted "to petition the United States Government, through the State Department, that it make it possible for the missionaries of the American Board who desire to live outside the concessions, legations and other 'protected areas' to be given only such diplomatic protection as may be provided without the use, threat or show of military force and by such methods only as will promote goodwill in personal and official relations."

The Board of Foreign Missions of the Methodist Episcopal Church, through its Executive Committee, has adopted a resolution backing up the position taken by the American Board, thus indicating its disposition to petition the State Department for a similar purpose.

The Executive Committee of the Board of Foreign Missions of the Reformed Church in America referred this question "to the members of the Amoy mission for a full and frank statement of their views, with the assurance that the Board earnestly desires such a frank expression unhampered by any thought that any conclusions will be drawn from such expression of views, whatever they may be, other than those that are appropriate to missionaries who have offered their lives in utter devotion to the presentation of the Gospel of Jesus Christ in foreign lands."

How to Get Better Acquainted With Latin America

It will be of interest to committees on international goodwill of the various communions and of city and state councils of churches to know that the Pan-American Union has available for free distribution a number of motion picture films descriptive of the life and culture, the industrial and agricultural pursuits of many of the Latin American peoples. There is a six-reel picture on Mexico. Four-reel pictures on Cuba and Argentina are also available. In connection

with the use of the films it is specified that they shall be projected on a standard make of projection machine in good mechanical order, and by a skilled operator. The only expense involved is that of expressage from and to Washington.

Inquiries regarding these films should be sent to: Mr. L. S. Rowe, Director General, Pan-American Union, Washington, D. C.

Roman Catholicism and World Peace

The voice of the Roman Catholic Church is being raised in behalf of a warless world. During the early part of April, the Catholic Association for International Peace met in Washington, at which time reports were presented and discussed on the following issues: American Dependencies, Pan-American Relations, Relations with Europe, Relations with Asia and Education in International Peace.

The preliminary report on international ethics recently made public by the Catholic Association for International Peace, takes up the general question of the obligation of governments to follow the moral law in their international relations. "States, like individuals," the report says, "are subject to the moral precepts of both nature and revelation. Every international action of a state must be justified or condemned in the light of its effect upon the welfare of human beings; and the moral claims of all state groups are of equal intrinsic worth."

The Committee is outspoken on the matter of intervention and the protection of foreign investments in so-called backward nations.

"Conditions in a foreign territory," the Committee says, "might be so disturbed, the political authority might be so inadequate and so insecure, that sojourners or investors there would have no moral right to call upon their own governments for protection of either life or property. While citizens have in general a valid claim to protection by their government in foreign lands, it is limited by the right of their country and their fellow-citizens not to be exposed to disproportionately grave inconvenience. Travelers and investors in foreign lands have no right to expect as much protection from their governments as they would have obtained had they remained at home."

The report makes a distinction between intervention and armed intervention. In any case, it says "armed intervention on behalf of the former interests is never justified when they can be secured through peaceful means such as nego-

(Continued on page 29)

Our Peace

A Sermon by REV. RUSSELL HENRY STAFFORD, Minister of the Old South Church in Boston

"And this man shall be our peace"—Micah 5:5a

MICAH did not know that he was a prophet in our sense of the term. He had no idea that his words would be recognized in later ages as descriptive of a man who was to be born seven centuries after his time. Micah was a man of his own time, interested in the events of that period. And they were disheartening events. He was a country preacher. His home was in a little village in the hills just within the frontier of Judah, from which

REV. RUSSELL H. STAFFORD

he could actually watch the devastations wrought by invading Assyrian forces across the border in the northern kingdom of Israel. He feared that Judah's turn to be laid waste would come next; and he could not doubt but that Judah had merited disaster by her sins. For apostasy from Jehovah, idolatry of false gods, and immorality were rife; and, above all, the rich and powerful were more and more cruelly oppressing the poor and weak. Micah was what we should today call a radical: it was this class oppression which aroused his righteous wrath even more than the other misdeeds of his countrymen. So he spoke out, not only in scathing denunciation, but also in alarming prediction of the punishment of Judah at the hands of foreign foes—a prediction which honesty compelled him to voice, though it must have hurt his very soul to do so.

Yet Micah saw a ray of hope in the outlook. For he still had a fervent patriotic confidence in the ruling house of Judah, the dynasty of David. As God had called David of old from the sheepcotes of Bethlehem to establish a strong and benevolent monarchy on a foundation of justice, so he believed that God would again raise up a prince of the house of Bethlehem who should deliver Judah from her despoilers, and restore her independence and prosperity.

And, as this country preacher thought about this scion of David's throne who should pres-

ently be providentially empowered to emancipate his people, there came to his lips this singularly lovely phrase, "And this man shall be our peace." There is a poetic quality in that brief and poignant sentence which makes it shine like a star in the dark sky of Micah's stern and gloomy prophecy. For there is more here than simply the hope of outward peace brought again to war-torn Judah. One feels, further, the obscure pulsing of a noble spiritual ambition, craving, claiming and anticipating peace of heart as well as of earthly estate.

Now we give Micah's words of comfort and promise, in their context of discouragement and foreboding, a Messianic interpretation. We see in them a faint, unconscious, but none the less real and valid anticipation of a prince who may indeed, as certain stories allege, have been of the dynasty of David, but who in any event was also of an infinitely higher line than David's, for he was the Son of God made flesh. This fulfillment of Micah's prophecy is different in kind from his expectation. But it is thus that they who look into the future from the standpoint of a firm faith in God often catch glimpses of visions far beyond their normal sight. And every Christian conscience will acknowledge that in Jesus Micah's hope finds transcendent accomplishment, so that for the function of Jesus in human life we could hardly find a more apt designation than in this lustrous, gem-like phrase, "And this man shall be our peace."

To be sure, the ill-disposed critic will protest that Christ has not brought peace to the world, for war still continues, and with an ever more dreadful aspect. And that is true. The wars of the Twentieth Century after Christ are immeasurably more costly and destructive than the wars of the Eighth Century before Christ. That fact is due, however, not to any heightening of man's malice against his neighbor,—for malice, and delight in others' suffering, have certainly decreased; but rather to a fearful improvement in the devices for perpetuating this Satanic institution of organized slaughter under the auspices of the State, due to the progress of the natural sciences, which have brought great gains as well as this great loss to mankind. Nor is it surprising that Christ has not yet come into complete exercise of this function of the pacification of the tribes of men in their social and poli-

tical relations. For there has as yet been little time for bringing about so large a result. We are only as far from Jesus, by the calendar, as Jesus was from Abraham; and nineteen centuries are but as a day in the long history of man on earth. The end is not yet. In the meantime, while we look and work for the abolition of war, we must gratefully admit that Christ has brought peace to countless individual hearts, and is still bringing it to all who seek reconciliation with the varied elements of personal life and destiny through faith in God.

First, Christ makes peace between us and God. God is another name for the reason why—the reason why things are as they are, and we are here. Apart from Christ, most men are by turns rebellious and afraid when they contemplate the ultimate ground of being. What fate may hold in store for us makes us afraid; what fate visits upon us, in limitation and trouble, makes us rebellious. But our hearts, grown hard in the fierce one-sided realism of our recognition of inequity, chance and blind bondage in our lot, are softened by Jesus; for he tells us, and somehow makes us really believe, that the reason why is God, and that, though we cannot understand His ways, God is love. When once we accept this stupendous and revolutionary revelation, our hearts, first softened, are then broken by realization of our unworthiness of the love of the infinite and blessed Creator; of our waywardness from the paths of duty, our willing servitude to self-seeking, vice and hatred, our failure, too terrible for tears, to make what we might have made of ourselves. And then Christ, who breaks our hearts with shame of the sorrow we have given the loving God by our transgressions, makes our hearts whole again by giving us to know that God, grieved by our sin, is yet ready and eager to forgive and restore us, if we will but turn to Him with the desire to be one with Him again, and to call ourselves His sons. This is the atonement. Whatever be its modus, the fact of atonement through Jesus, the peacemaker, is amply stated in the simple phrase, "God was in Christ reconciling the world unto Himself."

Second, Christ makes peace between us and ourselves. Our sin, once realized, is not only a reckoning between us and God; it is also a debit in our account with ourselves. It is not too much to say that, even after we embrace the certainty of God's pardon, it is almost more than we can do to endure ourselves. Our only resource, under this grave impression of our dereliction from what we owe our own nature, is to

remember that Christ loves us enough to lead us to God; that the Christlike God loves us enough to restore us to a filial status in His favor. We have to accept the judgment of God the Father and the Son, expressed so movingly in our salvation, to the effect that we are worth saving. If we are good enough, despite the evil we have done, for God still to care for us, then we must be good enough to warrant our own self-respect. What makes the difference between the self-conceit of the hard and worldly mind and the self-respect of the Christian, is that we Christians hold our self-respect, not in our own right, but as a reflection from the divine bounty. So, while we are honest enough with ourselves not to indulge in unwarranted vanity, we can be friendly enough to ourselves to give ourselves a fair chance, and to sustain our own dignity as children of the Most High.

Third, Christ makes peace between us and our fellowmen. We do not go far in this world without becoming disappointed with our fellowmen. We start out idealizing our parents and our friends; but we soon find that even our parents and our friends have faults,—that our idols have feet of clay. And how much more are we struck by the meanness and folly of the general run of our acquaintances! We can often see their folly and their meanness even while we are blind to like defects in ourselves. If we are to keep our love for our fellowmen, through which alone we discover such sweetness as this world has to offer, it can only be by going a long way beyond our first instinctive idealizing of them, until we come to that place of divine compassion where we love them, with a chivalrous pity, for their faults as well as for their virtues. And to that place we come only by pondering all that is implied in the fact that Jesus Christ,—the only human object of our veneration who never disappoints us,—is by His own choice the brother of all men, even the most sinful, and has loved them enough to die for them all, even the meanest and most foolish.

Fourth, Christ makes peace between us and our life on the earth. Life is not easy. We have to work, and we have to suffer. We become reconciled to work, if we be wise, simply on rational grounds, by making the discovery that, though we fancy that we long for idleness, we never find contentment save in putting forth effort. But it takes more than reason to reconcile us to suffering. There is a harsh and immitigable ugliness about some experiences through which we have to pass, which never

(Continued on page 24)

An Adventure in Cooperation

FOR some years Minneapolis has had both a Council of Religious Education and a Council of Churches, each with full secretarial leadership and clerical staff. Some business men of the churches became convinced that this was an uneconomical and confusing process. Both organizations were disbanded, even though they had been incorporated under the laws of the state, and a new body was created called the Minneapolis Church Federation, which should take over the functions of both. The two secretaries resigned and went to other important fields. A new secretary was called, Dr. D. W. Staffeld. Dr. Phillips C. Osgood, rector of the great St. Mark's Episcopal Church, became president. The new organization has not yet completed the first six months of its life, so that it is still in the experimental stage. Apparently it is succeeding in a remarkable way.

Unity in Essentials

I enjoyed the privilege recently of spending five days in Minneapolis in connection with the inauguration of a city-wide campaign of evangelism. In addition to a considerable number of addresses on evangelism given in church services, a union mass meeting and district meetings, I was permitted to broadcast an address on Educational Evangelism, and to attend meetings of the Board of Directors and a number of the most significant committees of the Federation. I found these committees remarkably well attended by men and women of outstanding influence, both in the religious and in the educational, commercial and social life of the city, including the Committee on Teacher Training, Civic Relations Committee, World Service Committee, Comity Committee and Committee on Weekday Schools of Religion.

In each instance, I found these earnest men and women conducting discussions with distinct and significant differences of opinion finding expression, and yet with a graciousness of spirit and a concern for wise and right action which led in every case to practical, if not complete, unanimity.

The Federation is housed in the Citizens' Aid Building, a new structure recently completed, in which the social agencies of the city—Protestant, Catholic and Jewish—are sheltered under one roof. The Federation has commodious and attractive quarters with the use of the restaurant, committee rooms and other facilities which the building provides. All these agencies have

free rent, but unite in caring for the maintenance expenses of the building.

Christian Fellowship in Christian Usefulness

The following is quoted from a statement issued by the President of the Minneapolis Federation:

"We believe in Church Federations because the Protestant Churches are in grave danger by disunity of action. No one believes that Christianity as a way of life should not be carried on as a team-play. The separate churches exist not to provide individual inspiration, but for common action; Christian unity of belief or worship may be far off, but the Christian unity of federated activity is already feasible. We must work together, whether or not we worship together and have identical interpretations of the faith. Without team-play of action Protestantism granulates to an individualistic separatism, inefficient, impotent and parochial; the churches degenerate to religious clubs, self-contained and seclusive, self-centered and without a sense of mission. With a co-ordinated program of activities in and for the community they speak with prestige, function with power and find Christian fellowship in Christian usefulness. Individualism is an unworthy but subtle temptation to which our divided Christianity submits only at its peril; team-play is generous and unselfish and it vindicates Christian potentialities."

JOHN M. MOORE.

Bunyan Tercentenary in 1928

This year marks the tercentenary of John Bunyan, author of "Pilgrim's Progress" and an apostle of Christian unity.

The National Summer Festival in England is being held at Elstow and Bedford, where John Bunyan had his church, over Whitsuntide, and Dr. M. Ashby Jones, of the Second Baptist Church, St. Louis, Mo., is the speaker who is representing the United States.

On August 31, a memorial service is being held at Wesley's Chapel, City Road, London, followed by a pilgrimage to the tomb of John Bunyan in Bunhill Fields Cemetery.

November 25 is Bunyan Sunday throughout the English-speaking world and on November 30 a great demonstration is being held in the City Temple, London, at which it is expected Mr. Lloyd George will be chairman.

A special Bunyan session will be included in the Baptist World Congress, in June.

Detroit Talks Over Industrial Relations

FOUR very interesting industrial relations conferences have been held during the past few months in Detroit under the leadership of Reinhold Niebuhr, Chairman of the Commission on Industrial Relations, and Ralph C. McAfee, Executive Secretary of the Detroit Council of Churches.

The central idea of these conferences has been to gather together local ministers, employers, labor union leaders and state labor department officials for mutual discussion of local as well as general industrial problems. The speakers have included Eugene Brock, Chairman of the Commission on Labor and Industry of the State of Michigan, who spoke on one occasion on the theme "Ridding the State of Tricky Employment Agencies". Another speaker was Rev. Arthur Pringle, ex-Moderator of the Congregational Churches of Great Britain, who discussed

industrial relations in England. Still another session was devoted to a discussion of the situation of the younger employees in Detroit, with special reference to young girls who work in the department stores. The January meeting was given over to the subject of Detroit Women in Industry, which revealed an astonishing variety of industries in which women worked, and a high percentage of married women in industry.

Among those who have been present at these conferences are prominent clergymen, Y. M. C. A. and Y. W. C. A. secretaries, and such representative leaders of industry and labor as Chester M. Culver, Secretary of the Employers' Association, Mr. H. H. Rice, Assistant to the President of the General Motors, Mr. Dennis Batt, editor of the local labor paper, and John Scannel, Secretary of the State Federation of Labor.

Radio Services Sponsored by the Federal Council

WE referred in last month's issue of the BULLETIN to the various types of radio program which the Federal Council is sponsoring. As indicating the manner in which this work is being carried out, we are listing here the programs being put on weekly.

Every Sunday—2:00-3:00 p. m.—Interdenominational Radio Service (conducted by the Greater New York Federation of Churches). 3:00-4:00 p. m.—National Youth Conference (conducted by the Greater New York Federation of Churches). Speaker: Dr. Daniel A. Poling.

4:00-5:30 p. m.—Men's Conference (conducted by the Bedford Branch of the Brooklyn Y. M. C. A.), Speaker, Dr. S. Parkes Cadman.

5:30-6:30 p. m.—National Religious Service (conducted by the Greater New York Federation of Churches). Speaker: Dr. Harry Emerson Fosdick.

Every Thursday—7:00-7:30 p. m.—Hymn Sing (conducted by the Greater New York Federation of Churches).

Daily—8:00-8:15 a. m.—Morning Devotions (conducted by the Greater New York Federation of Churches).

March 27, 28, 29, 30, April 3, 4, 5, 6—12:00-1:00 p. m.—Noonday Lenten Services (conducted by the Greater New York Federation of Churches) from the Palace Theatre, New York City.

April 6—11:00-12:00 p. m.—National Easter Service. Speaker: Dr. Harry Emerson Fosdick.

April 7—11:00-12:00 p. m.—National Easter Service. Speaker: Dr. S. Parkes Cadman. Music by Federal Council Choristers.

The National Youth Conference conducted by Dr. Poling has a hook-up involving sixteen stations. The Men's Conference conducted by Dr. Cadman has a hook-up of eighteen stations and the National Religious Service conducted by Dr. Fosdick involves eight stations.

There are 52 hours on thirty-two stations of the Red and Blue Network of the National Broadcasting Company, and two hours weekly on local religious daily programs.

Plans call for the same arrangement by the Federal Council with federations of Churches in all the larger cities as they develop in radio resources.

Chicago Day of Prayer for Politics

A resolution was adopted by the Union Ministers' Meeting of the Chicago Church Federation, on February 27, calling for a Day of Prayer regarding the conditions of government in Chicago and Cook County and the responsibility of all citizens in relation to these conditions, on Registration Day, March 13, and in the primary on April 10.

It is estimated that throughout the city 100,000 persons took part in the observance.

Luncheon in Honor of Chaplain Axton

COL. JOHN T. AXTON, the retiring Chief of Chaplains of the Army, was honored at a luncheon given by the General Committee on Army and Navy Chaplains at the Cosmos Club, Washington, D. C., on March 14. The Secretary of War, Hon. Dwight F. Davis, a large gathering of Regular Army and Reserve Chaplains and members of the committee united in thus paying tribute to a man whose life has been full of accomplishment and service to his fellow-men.

Praising Col. Axton and his co-workers, Secretary Davis said: "The Army recognizes the close relationship between religion and morale. To the Chaplains is entrusted a service for the men of the Army whereby their minds and hearts are stirred to recognition of those spiritual forces which are the basis of right living and consequent mental, moral and physical capacity. These devoted Chaplains, under the able leadership of Col. Axton, have contributed a most potent influence on morale and discipline. Representatives of all denominations are as one in their work toward this goal. Through Col. Axton's efforts, the Pan-Sectarian Conference was held in 1923 and the Pan-Denominational Conference in 1926. These two conferences resulted in a far-reaching mutual understanding between the clergy of the country and the Army. It gives me great pleasure to add my personal and official tribute to those of every officer under

whom he has served. Every post or camp in which he was stationed became a better and a happier one through his efforts. A man of great executive ability, he would have been a success in any walk of life."

Dr. W. S. Abernethy, chairman of the General Committee, presented the Chief of Chaplains, on their behalf, with the following engrossed testimonial:

"The General Committee on Army and Navy Chaplains (Federal Council of the Churches of Christ in America) desires, upon the occasion of his retirement after twenty-five years of service, to express to Chaplain John Thomas Axton the deep gratitude of the churches of the nation for his service to the churches, to the chaplains representing them and to the men of the Army who have received his ministration.

"His devotion to spiritual ideals, his unselfish service in camp, field and administrative office, his brotherliness among his fellow-chaplains, his loyalty to the Church and its ministry, his sympathetic relations with men of all forms of religious faith, his character as a man and his personal religious life, have ever made him a brother beloved among the churches, among his fellow-officers and among the thousands of men to whose welfare he has given a quarter of a century of devoted service."

Dr. Abernethy also read letters from General Pershing, Bishop Freeman and Dr. John M.



GROUP OF CHAPLAINS WHO ATTENDED TO LUNCHEON TO CHAPLAIN AXTON

Thomas, president of Rutgers University, who expressed their regret for their absence on this occasion. The gift of the committee to Col. Axton was two leather-bound volumes of Mark Sullivan's "Our Times".

Others who lauded the retiring Chief of Chaplains were Dr. Charles S. Macfarland, Reserve Chaplain; Chaplain Milton O. Beebe, Regular Army and Rabbi Morris S. Lazaron, Reserve.

In responding to these tributes, Col. Axton said: "While the world is crying for a united church and wondering why greater strides in that direction are not possible, Chaplains have been at work quietly demonstrating that men of all denominations may unitedly work in the field of religion. With no thought of organic union, Chaplains of many faiths have found common ground in the Army where their efforts

are blended without the sacrifice of their individual beliefs.

"It is true that progress has been made through the organization which was made possible by the provisions of the National Defense Act, but still the conditions under which Chaplains are required to work would discourage any but those of stoutest heart. Most of them must make 'bricks without straw' and yet they find a way to do it.

"It is gratifying to note that while the Church is making a valiant effort to put a leash on the hounds of war, even to render the species impotent, it is not unmindful of the fact that so long as an Army is maintained, adequate provision must be made for the men who volunteer to serve as soldiers, to the end that the spiritual requirements of men of all creeds may be met."

"For Christ and the Community"

"For Christ and the Community." Under the challenge of this incentive the Community Church Workers of the United States will meet at Mountain Lakes, New Jersey, May 15-17, for their biennial National Conference. Practically every phase of Church life and of Christian experience will be brought before the conference by the leaders of the Community Church movement and denominational representatives.

The matter of campus religion will be discussed by Rev. N. A. McCune, Pastor of the college Community Church at East Lansing, Michigan, whose theme will be, "An Experiment in Cooperation", and by Rev. Morris A. Alling, Director of the Storrs Church and Community House at the Connecticut Agricultural College, who will give an address on "The Community Church at the College". A series of lectures on "The Fine Arts in Religion" will be given by Professor H. Augustine Smith.

Various international issues have been placed on the conference agenda with an address on "America's Larger Problems", by E. C. Carter, American Secretary of the Institute of Pacific Relations. Mr. Sidney D. Gamble will speak on the subject "The Real Situation in China". Miss M. Marchant, a graduate student of Columbia, will conduct a luncheon conference on "Latin America". "Christianity and Nationalism" will be discussed by Bishop Paul Jones, and "Christianity and the World's Needs" by Dr. Albert Parker Fitch.

Joseph Ernest McAfee, Director of the Social Service Department of the Community Church, New York City, will conduct a forum on "Com-

munity Types and Community Church Programs". Rev. David R. Piper, author of "Community Church", and Rev. Orvis F. Jordan, editor of "The Community Churchman", will speak on policies and methods.

Mrs. Jeannette W. Emrich and Rev. John M. Moore of the Federal Council of the Churches will bring to the conference an interpretation of the interdenominational enterprise, both from the local and the national point of view. Rev. Richard E. Shields is the pastor of the Mountain Lakes Community Church.

A Religious Education Foundation

By a special act of the Legislature of the State of New York, a charter has been granted to the Religious Education Foundation. The fundamental idea is to provide a permanent and stable medium for promoting religious education. The plans for the Foundation, which is interdenominational in character and will be managed by modern trust methods, have been worked out mainly under the leadership of two laymen, U. S. Attorney Charles H. Tuttle of New York and Orion H. Cheney, Vice-President of the American Exchange Irving Trust Company. Mr. Tuttle is Chairman of the Department of Education of the Greater New York Federation of Churches and Trustee of the International Council of Religious Education.

The first Board of Directors of the Foundation includes, besides Mr. Tuttle and Mr. Cheney, Newton D. Baker, Harry A. Wheeler, James L. Kraft, Russell Colgate, Robert Garrett, James C. Penney and Simeon B. Chapin. Dr. Hugh S. Magill will serve as Secretary.

A Seminary with a Distinctive Task

By A. R. HENDERSON

Principal, Nottingham Seminary, Nottingham, England

IN Nottingham, England, a university is being established by the munificence of one of her noblest citizens, Sir Jesse Boot. The university

will be opened by the King on the 10th of July next. To meet this new situation the removal of the Congregational Seminary to the vicinity of the university is almost a necessity.

For sixty-four years this particular Seminary has had as its special function the training of men from

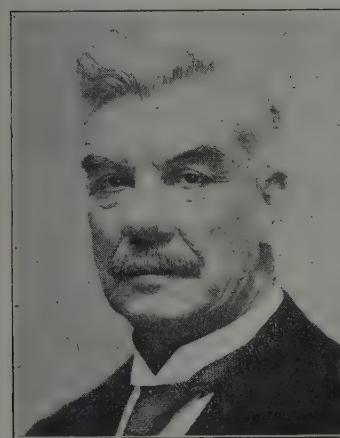
the working class to become ministers of the Gospel at home and in the mission field. Its work is therefore distinctive. Its students come from farm and mine, from factory and warehouse, and the Seminary has always more applicants than it can receive.

Ministers drawn from the ranks of the workers and filled with the passion for individual and social redemption have a special mission. They know the anxieties and needs of the toiling millions. With a knowledge that comes from experience they can apply the principles of Christianity to the solution of our social and industrial problems.

The cost of a new seminary and dormitory with equipment is estimated at \$750,000.

We are making this appeal to the large-hearted generosity that surmounts the dividing walls of churches and of nations. This call for help will have special significance to those who are interested in the Pilgrim and Puritan movements of three hundred years ago; to those who desire to promote the friendship of the English-speaking peoples; and to those of any Christian church who are interested in the training of working men for the ministry.

By thus helping to build a college in Nottingham for the training of working men for the ministry the people of this country can make one spot in the heart of England that shall be forever America.



A. R. HENDERSON

All communications on this subject and offers of help should be addressed to Rev. Charles S. Macfarland, Federal Council of the Churches, 105 East 22nd Street, New York.

Luncheon to Principal Henderson

Principal Henderson, of Nottingham, England, was the guest of the Federal Council secretaries at a luncheon at the Aldine Club, New York, on March 23, and that afternoon attended the meeting of the Federal Council's Administrative Committee, at which he gave a brief address. He stressed the need for a close relationship between America and England, not so much from a sense of racial pride, as for the maintenance of the peace of the world. Principal Henderson declared that he would consider any action which would tend to divide America and England on the question of world peace as a traitorous act to civilization.

Federal Council's Senior General Secretary in Europe

Rev. Charles S. Macfarland sailed on April 6, on the S. S. Olympic, and while abroad will engage in a series of conferences with international church leaders in Geneva in the interest of the Central Bureau and the Stockholm Continuation Committee on Life and Work. While in Geneva, Dr. Macfarland will participate in the opening of the Headquarters of the International Institute of Social Research set up by the Stockholm Continuation Committee.

Dr. Macfarland has also accepted invitations to lecture at universities and theological seminaries in Rome, Athens, Bucharest, Belgrade, Budapest, Vienna, Prague, Berlin, Marburg, Frankfort, Utrecht, Brussels, Paris, London.

Dr. Macfarland takes a substantial contribution from the American Churches for the Central Bureau for Relief of the Evangelical Churches of Europe, at Geneva.

At Athens, he will participate in a conference of representatives of the Eastern Orthodox Churches, looking toward closer cooperation with the American Churches.

Dr. Mcfarland has also been requested to inquire and report on the present status of religious minorities, particularly in the Balkan states.

Just before returning to America on May 30, Dr. Macfarland will speak at the Memorial Sunday services at Paris.

Upon the basis of this visitation, a report will be issued to American churches on the existing state of affairs of the European churches.

Our Peace

(Continued from page 18)

fades in our shuddering recollection; so that by all means, if we could, we would forget, blot out, some moments of brutal pain and of hideous grief in our past. And the worst of our woes is that we have to face their intimate horrors alone, for none other can truly and fully know how bitterly we sometimes suffer. Or so it seems, until we find Christ. But in Him we find one who does understand, for He has suffered also, and beyond the limits of our endurance; and who is the unseen companion, meeting us in the depths of spiritual experience, and raising us, if we will let Him, to the heights of eternal peace, even when we are hardest pressed. His eyes have been wet with tears,—the difficult tears of a strong man. His body has been broken by nails and a spear, in anguish beyond our utmost misery. Yet He lived, and called God blessed, and gave thanks for it all: and He died; but the grave could not hold Him: He lives still, to lift us out of the slough of despond, when we are plunged therein by this world's dreariest vicissitudes, through His comradeship, and His confidence, imparted to our souls, that within the black mystery of trouble, as in an ebon casket, is to be found, by the obedient and submissive heart, the glorious jewel of the mercy of God.

And, fifth, Christ makes peace between us and death. Death is our great enemy. All our lives long, consciously or unconsciously, from our first breath, we are fighting death. Life may be hard and bitter, but nevertheless it is better to live than to die. For death is the end of everything. It is a catastrophe in which fate, with a sardonic smile of derision, wipes out our achievements and hopes, and delivers us to unending cold oblivion. Or so it seems, until we find the eternal Christ,—risen and regnant, incorporating the warmth of living humanity into the God-head, which else would seem austere, and unapproachable by us; in His triumph over the tomb “become the firstfruits of them that sleep”, and our abiding guaranty that “as in Adam all die, even so in Christ shall all be made alive”. When we have found Him, our warfare against death is accomplished. We shall live as long as we can; for as long as He permits us to live here God will have work for us to do which we owe it

to Him to perform. But when death comes, knowing Christ, we shall say, “I will both lay me down in peace, and sleep; when I shall awake, I shall be with Him”.

It is thus that Christ is in very truth our peace; He reconciles us with God, with ourselves, with our fellowmen, with our life on earth, and with death. When shall He accomplish for society this peacemaking function which already He so fully and satisfactorily discharges for individuals? When the men who govern the course of the nations,—and that means the masses, in this day of democracy,—shall have found this inner peace so surely and abundantly that they radiate it upon the affairs of this world, then “nation shall not lift up sword against nation, neither shall they learn war any more”. We have already gone a long way in that direction, even in this generation which has experienced the abomination of desolation in the Great War. For, though war has come in our time, and may come again, yet we no longer regard it as inevitable. In great numbers and with courageous urgency we are addressing ourselves, as our fathers never ventured to do, to war-prevention by a sane, practical, scientific reorganization of group relations in and for peace. This titanic task waits for its completion upon the coming of the Christ-life in the hearts of men of every tongue and color. Never before has such manifest importance attached to the benign project of world evangelism through Christian missions as now, that we behold clearly the inseparable connection between the success of this project and the cessation of humanity’s foulest plague, the recurring visitations of armed conflict.

We Christians in name often fail to be consistently Christian in fact, for the reason that we try to puzzle our way through life’s troubles, without ever bringing our Lord in as the arbiter of our quarrels with the various elements of life and destiny. If we will let Christ come into our hearts, as He came into the world when He was born of Mary, we shall receive through His saving ministry the blessedness of reconciliation with time and eternity, in fulfillment of this word of Micah’s ancient prophecy, “And this man shall be our peace.”

New Gains for Home Missions

THE Home Missions Council, responsive to the renewed interest in the Christian cooperative enterprise created by the National Church Comity Conference, is girding itself for the tasks of the immediate future. These preparations for a more constructive service to the Church at large are premised upon the conviction that it is in the application of principles of comity and cooperation that the major problems of home missions are to be solved.

The New South

The South is expanding, industrially and commercially. The progress of some of the states, particularly the Carolinas and Tennessee, is truly remarkable. Good roads, hydro-electric plants, dams, the coming of manufacturing establishments, the opening of the Great Smoky Mountain Park, and other modern improvements are rapidly creating a new South. The religious implications of this economic and commercial expansion must be carefully considered. There can be no doubt that this spirit of progress is manifesting itself in the desire of many church leaders of the South for a closer cooperation among the denominations. Two of the Southern states, Tennessee and Alabama, have within the past month organized State Home Mission Councils and are planning to put on the Five-Year Program of Survey and Adjustment, now being promoted by the three national councils. Bishop Du Bose of the Methodist Episcopal Church, South, was elected President of the Tennessee Home Missions Council. Bishop H. M. Dobbs of the same church was elected President of the Alabama Home Missions Council.

Kentucky and Georgia have taken the first steps toward organizing State Home Mission Councils and dates are set in the near future for the completion of organization plans and the initiation of the Five-Year Program.

New Hampshire

New Hampshire has been selected as the state for the initial try-out of the Five-Year Program of Survey and Adjustment, adopted at Cleveland. The program is well under way in that state. Several meetings have already been held of the New Hampshire Interdenominational Commission in conference with the Executive Secretary of the Home Missions Council and representatives of the Institute of Social and Religious Research. The general survey of the state is practically finished. Dr. King spent two

days recently with denominational executives of New Hampshire studying the surveys. Cordial agreements were made for recommendations to churches of the state for federations, consolidations and mutual exchanges. Intensive surveys are to be made of four or five typical communities.

A state conference is to be called at Manchester, November 9, 10, 11, for the consideration of this survey and the recommendations of the Commission. It is hoped that at least 150 church leaders from all parts of the state will attend that gathering. The churches of Manchester and surrounding towns will be supplied on Sunday, November 11, by home mission leaders.

The spirit of cooperation in New Hampshire is of the very best. Many difficulties, however, stand in the way of advance, such as history, tradition, local funds, 'isms of one kind and another, and human nature. The faith of leaders and of people together can remove these and other mountains. Therein lies the hope for the future.

W. R. K.

Summer Schools for Pastors in Town and Country Fields

The trends in rural life today demand well-trained rural ministers who not only know the needs of their people but know how to meet those needs and lead the community forward into a larger and fuller life; and, second, greater and more unselfish cooperation among churches of all denominations at work in rural sections so that they may exert a combined and constructive religious impact upon the community.

The Committee on Rural Work of the Home Missions Council strives to meet these needs through the interdenominational summer schools for pastors at work in town and country fields. Through cooperation of rural specialists in some of the denominational groups constituent to the Home Missions Council with leaders in state universities and church colleges, the summer schools provide an efficient and economical method by which all denominations can make available to their pastors the instruction of leaders in rural church work. Home Mission Board Secretaries, Bishops, Departmental Superintendents, State Executives and District Superintendents should call the attention of their rural men to these schools and if possible make pro-

vision for them to attend. A list of the approved summer schools for 1928 follows:

1. Vanderbilt Rural Church School—April 9-20, Vanderbilt University, Nashville, Tennessee. Dr. O. E. Brown, Director.
2. New England School for Town and Country Pastors—June 4-15, Boston University, Boston, Mass. Rev. K. C. MacArthur, Sterling, Mass., Director.
3. California Ministers' Summer Institute—June 4-15, Pacific School of Religion, Berkeley, California. Dr. E. W. Blakeman, Director.
4. School of Community Leadership—June 11-28, Kansas State Agricultural College, Manhattan, Kansas. Professor Walter Burr, Director.
5. Pastors' Summer School, Ohio State University—June 18-29, Columbus, Ohio. Professor C. E. Lively, Director.
6. Wisconsin Rural Church Summer School—June 25-July 6, University of Wisconsin, Madison, Wisconsin. Dr. J. H. Kolb, Director.

7. Auburn Summer School of Theology—July 2-19, Auburn Theological Seminary, Auburn, N. Y. Dr. Harry Lothrop Reed, Director.
8. Summer School for Rural Pastors—July 9-20, Michigan Agricultural College, East Lansing, Michigan. Dr. Eben Mumford, Director.
9. Summer School for Town and Country Ministers—July 9-21, Cornell University, Ithaca, N. Y. Professor R. A. Felton, Director.
10. Estes Park Pastors' Fellowship School—July 18-August 1, Estes Park Association of the Y. M. C. A., Estes Park, Colorado. Dr. Warren H. Wilson, 156 Fifth Avenue, New York City, Director.
11. Summer Conference for Town and Country Ministers—September 3-14, Washington College, Chestertown, Maryland. Dr. P. E. Titsworth, Director.

Further information regarding these conferences may be secured by addressing a letter of inquiry to the directors of the various schools.

W. R. K.

Reflections on the Church Comity Conference

By MALCOLM DANA

ONE of the outstanding characteristics of the Cleveland Comity Conference was the willingness of the group there present to face squarely the conclusions arrived at in connection with the survey reports. There was not sufficient time for adequate floor discussion, but facts and figures cut deep. This was shown by the absence from the beginning of the Conference to its end of any "labored defense" of well-known sins of Protestantism which the Conference was supposed to consider. Everyone appeared to realize the time to cease such sinning had fully come, and that the future of the Church itself depended upon its being done. Nor did meetings culminate in the customary felicitous but comparatively meaningless "resolutions". Instead a definite, constructive and aggressive "five-year follow-up program" was incorporated in the report brought in by the Findings Committee. These persons wrought more wisely than they knew. Their findings and a statement of the follow-up program there recommended have been printed and sent to the four quarters of the land.

The promotion of the Comity Conference as a joint enterprise of the two Home Missions Councils and the Federal Council of the Churches of Christ in America was a wise venture. The

whole-hearted, courteous and trustful partnership was ideal. Moreover, it involved the practice of the very cooperation between religious bodies and organizations which was preached throughout all sessions of the Comity Conference itself. It was equally fortunate that the Conference preceded the annual meetings of the three Councils. The spirit and content of the one went over into the others. What was done unofficially was made official.

The press, by giving ample publicity to the Conference, considerably widened the area of influence generated by that historic gathering. The Comity Conference has yet to demonstrate its sincerity. The religious forces there represented will need to equal what was said by a disinterested service in behalf of real Kingdom interests. The gospel of cooperation preached at Cleveland must now be practiced. Who can doubt but that it will be?

The death on March 4, 1928, of Professor Paul Sabatier, of the University of Strasbourg, has brought loss not only to France, but to the churches of the world. His fine spirit as well as his intellectual power made him an influence for both peace and righteousness.

The Student World

Princeton to Have Dean of Religion

RELIGION is to be given its proper place on the Princeton campus. It is not to be sidetracked by either athletics or social pursuits. Religion is to be recognized by the university administration as being on a par with scholarship and, as such, meritizing a place in every aspect of college life.

Rev. Robert Russel Wicks has been named as Princeton's first Dean of Religion. In accepting this office, Dr. Wicks said :

"In conference with members of the Board of Trustees of Princeton University, with the President and Deans, and a large number of the Faculty, it became plain that there was a growing conviction among these officials of the institution that the time had come for a thorough reconsideration of the place of religion in college life. The increase in administrative duties with the growth of the colleges more and more prevents the President from making those personal contacts with students which were in former days such a power for good.

"Voluntary student organizations with a lay secretary have been of service in directing student activities, but they fall short of the help that is most needed. More and more it is realized that religion is one of the major interests which cannot be left as a separate and detached activity, but must be recognized as an integral part of the college program as a whole.

"To meet this situation, Princeton University has decided to create a new office in its administration. Already there is a Dean of the Faculty, who has charge of academic matters; a Dean of the College, who handles questions of discipline, and a Dean of Freshmen, who oversees the admission of students. Now there is to be, in addition, a Dean of Religion, who will also be minister of the college chapel.

"The work will involve some teaching and a course on the method of working out one's own religious convictions will be offered to underclassmen. At the same time there will be a chance for the kind of work which was done at Mount Holyoke College in the informal conversations with groups of students. To facilitate these informal contacts a home is to be provided in the country, just on the edge of the town, where the students can come for fireside conversations.

"In addition to this will be the main task of organizing the work of the college chapel. A

remarkable Gothic building is just being finished. It is one of Ralph Adams Cram's masterpieces and is considered one of the finest chapels in the country. It seats 2,000 people. Its great chancel affords an opportunity for developing the kind of choirs that are becoming famous in Harvard and Yale.

"The minister in this chapel will do considerable preaching and will call in a board of preachers chosen from among the leading clergymen in the country. Once a month he will be free to go out in other colleges and churches.

"Just how the religious work of the college will be organized around this chapel will depend on the cooperation of the students. If their interest can be enlisted, the possibilities are open for working toward a college church untrammeled by denominational limitations and free to experiment in building up the kind of institution which the younger generation would like to see duplicated in the communities to which they go after graduation. The entire scheme is one which cannot be prescribed in advance, but which must be worked out through close cooperation with the students themselves."

The Church at large will watch with considerable interest this Princeton experiment for the development of a more virile religious life among college students.

International Institute at Pennsylvania State College

The Institute on International Relations held at Pennsylvania State College, March 9-11, represented an attempt on the part of college students to examine world problems from the standpoint of the teachings and spirit of Jesus.

Three forums were included on the program of the Pennsylvania State Institute. Dr. O. F. Boucke, Professor of Economics, led the discussion on "The Economic Causes of Friction in International Relations". The second forum, "The United States and the Caribbean", was presided over by Dr. Cortez Ewing, Assistant Professor of Political Science. The discussion on "The United States and European Problems" was directed by Dr. W. E. Butt, Associate Professor of Economics. Mr. Van Kirk, Associate Secretary of the Federal Council's Commission in International Justice and Goodwill, cooperated in the conducting of these forums and spoke on the theme, "The Way of Jesus in the International Life of the World."

Student Pilgrimages

The annual student pilgrimages to Europe will soon be under way. These young people are interested primarily in studying the social, economic and religious conditions of the countries included on their summer's itinerary.

Announcement was recently made by Professor Edgar H. Yolland, of the Department of Political Science of the University of California, of the pilgrimage to Europe being organized upon the invitation of the Federation of Church Clubs in Europe. Six weeks will be spent on the Continent and an opportunity will be given to the members of the party to interview many of the leaders of the various European youth movements.

The Student Christian Associations are sponsoring a number of goodwill tours. One group of students, representing Pacific Coast States, will visit Japan again this summer.

Several countries in Europe will be visited by the Y. M. C. A. party of undergraduates. Three weeks will be spent in England where arrangements have been made for a joint conference with the Eddy party in Toynbee Hall. One week has been set apart for a hike through the Bavarian highlands with a representative group of German youth. A week will be spent in Geneva studying the work and organization of the League of Nations. The members of this party will also attend the International Student Service Conference in Southern France in late August.

The Women's Student Pilgrimage of the Y. W. C. A. will be divided into two groups, one party going to France, Italy and Switzerland, and the other to Germany, Hungary and other Central European countries. Membership in these parties is restricted to undergraduates, graduate students, faculty and student secretaries. No racial lines will be drawn.

Religion Among College Students

"If religion has any peculiar salvation to offer it can be only because it brings to light certain facts of vital importance which otherwise would be ignored, or because it suggests better adaptation to facts. The desire is to discover what may be the good of religion and honestly to inquire into its validity, its conditions and consequences."

With these words the Christian Association at Dartmouth has announced that a series of discussions on religion has been scheduled to be held on the campus of that institution.

A similar series of religious seminars is included in the spring program of the Christian Association at Wesleyan University.

A study of the religious situation at DePauw University is now under way, supervised in part by an undergraduate committee working in co-operation with a faculty group appointed for that purpose by President L. H. Murlin.

Studying and Vacationing in Mexico

The National University of Mexico, located in Mexico City, is becoming the intellectual Mecca of a large number of North and South American students.

The Seminary Course to be offered this summer will be of particular interest to student and religious groups. It deals with the economic, political, social, educational, labor and agrarian forces at work in the Mexican Republic, thereby furnishing an opportunity for an intelligently directed study of changing social conditions.

In addition to the study courses in connection with this summer's session, the University has arranged for a number of pleasure and study tours to places of interest in Mexico, to archaeological ruins, native Indian villages and to a few typical agricultural colonies. The tuition for the summer course is only thirty dollars in United States currency and special railroad and hotel rates are allowed to students. The National University of Mexico is accredited with all leading universities throughout the United States, making the exchange of credits a relatively simple matter.

A Youth Crusade Launched on Easter Morning

Easter morning witnessed the inauguration of a Crusade with Christ participated in by many of the Christian youth groups of the United States. Thousands of Christian youth attended the Easter sunrise prayer services held in hundreds of cities and villages throughout North America, in which the three-fold Crusade of Evangelism, World Peace and Christian Citizenship received its first popular acceptance.

The Crusade ideals for a youth movement developed within the Christian Endeavor Societies and unions, following the international convention of this young people's organization in Cleveland last summer. Eighty thousand young people's societies in the churches of North America included within the constituency of the Christian Endeavor are to be asked to co-operate in this three-fold Christian enterprise. It is expected that this movement will spread to other lands, inasmuch as Christian Endeavor is a world-wide fellowship, having members in 100 countries and eighty denominations.

International Goodwill

(Continued from page 16)

tiations, arbitration, severing diplomatic relations and putting an embargo upon trade with the offending state". The report places a similar limitation upon the protection due diplomatic immunity and says in this connection that "national honor" has many times been used as a pretext for wars of aggression.

The Association believes the laws of charity and mutual assistance to be incumbent upon states as upon individuals. Curbing "nationalism and excessive patriotism" and developing and promoting "a reasonable and moderate internationalism" stand among the chief duties of charity, according to the mind of the committee. "All peoples," the report continues, "are equal in nature and intrinsic worth and are of equal importance in the sight of God. All the nations have claims upon one another both in justice and in charity. All have certain common interests. All will prosper best if they recognize these claims and interests both in theory and in practice. Sane internationalism does not involve the destruction nor the diminution of reasonable patriotism, any more than good citizenship requires neglect of one's family."

Finally, in the matter of education, it is declared that "human brotherhood must be intensively and extensively preached to all groups and classes. It is not enough to declare that 'every human being is my neighbor'. Men must be reminded that 'every human being' includes Frenchmen, Germans, Italians, Englishmen, Japanese, Chinese and all other divisions of the human family. And this doctrine should be repeated and reiterated. The duties of patriotism must be expounded in a more restrained and balanced way than that which has been followed heretofore. Men must be taught that it is *not* 'sweet and becoming to die for one's country' if one's country is fighting for that which is unjust. Without denying or weakening the sentiment of national patriotism, we can set forth that wider and higher patriotism which takes in all the peoples of the earth. A large part of our efforts in this field must be specifically, courageously and persistently directed against the spirit of exclusiveness and narrowness which characterizes that perversion of national sentiment now stigmatized as nationalism. The task of arresting and counteracting it will be long and arduous. Until it is accomplished, however, no fundamental progress can be made in the prevention of war and the safeguarding of peace."

American Peace Society Centennial

The American Peace Society is to observe its centennial anniversary through the convening in Cleveland, May 7-11, of a World Conference on International Justice. A number of Commissions have been appointed to study the various phases of the peace movement, and report at the Cleveland gathering. The bearing of industry, education and religion on the accomplishment of peaceful international relations will be thoroughly discussed. Bishop W. F. McDowell of Washington, D. C., has been named as the Chairman of the Commission on "Religion and Peace". Mr. VanKirk has been asked to assume the secretarial duties of this Commission.

This Centennial Celebration will bring to Cleveland a large number of distinguished persons from many different countries. Those already accepting invitations are:

Antonio Sanchez de Bustamante, of Cuba, Judge, Permanent Court of International Justice, at The Hague

Dr. Paul M. Milykoff, Formerly Russian Minister of Foreign Affairs

Dr. Fridtjof Nansen, Formerly Norwegian Minister to the Court of St. James

Ignace Jan Paderewski, Formerly Premier of Poland

Ignatz Seipel, Chancellor of Austria

Nicholas Titulesco, Roumanian Minister of Foreign Affairs

Sir Esme Howard, British Ambassador to the United States

Count Paul Claudel, French Ambassador to the United States

Baron Giacomo de Martino, Italian Ambassador to the United States.

Included on the program agenda are such questions as the following:

"What is adequate national defense for the United States?"

"What should be the policy of the Government of the United States on the question of disarmament?"

"What can be done toward the ultimate outlawing of war?"

"What steps should be taken to bring about a uniform policy among nations respecting protection of investments for the development of backward countries?"

"Is military training in the schools and colleges of the United States desirable?"

"Should the Government of the United States be urged to negotiate further treaties embodying the principles of arbitration and conciliation?"

Protesting Against Racial Discrimination in Immigration Laws

The following appeal has been made to the citizens of the United States by a group of distinguished Americans living in the Orient:

"The present Immigration Law of the United States contains a clause which excludes all Asiatics. Interpreting the provisions of this law, courts have cancelled the naturalization papers of Indians who had renounced their British citizenship and received papers giving citizenship in the United States. As a result, these persons—approximately 45 in number—have become stateless persons. We believe that the cancellation of the naturalization papers of those, who in good faith have been admitted to American citizenship, is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East. In the interest of national good faith we urge the United States Congress to take immediate steps to restore American citizenship to this group.

"We believe that the very existence of the Asiatic exclusion clause is an unnecessary racial discrimination. Restriction of immigration is justifiable, provided it is fair. The application of the quota basis to Oriental countries would restrict immigration from those countries to so small a number as to constitute neither a social nor an economic problem. On the other hand, our intimate knowledge of India leads us to believe that the selective process applied to her applicants would add a valuable contribution to the life and culture of the United States. In view of the effect of such discriminatory legislation on racial relations throughout the world, we feel that it is our duty to protest against the exclusion clauses.

"As American citizens in the Orient, we feel the gravest concern for the international position of our country. So long as Congress does not enact remedial legislation, both in the case of the small groups that have been disfranchised, and in the matter of Oriental exclusion in general, we cannot successfully repudiate the charges of insincerity in our national professions of equality of opportunity. We strongly protest against the discriminatory clauses, as we consider them a violation of good faith and of international ethics, an affront to the people of India, and a source of deep racial resentment and antagonism. They are therefore a violation of Christian principles which we hold to be the surest guide in international relations.

"We urge the substitution for the Oriental exclusion clauses of such legislation as shall

apply without unfair discrimination to every people, granting privileges of citizenship in the United States to those who duly qualify, regardless of race, creed, colour, or nationality."

Among the signers of this appeal are:

Brenton T. Badley, Bishop, Methodist Episcopal Church, Bombay; S. D. Bawden, American Baptist Mission, Kavali; H. C. Buck, Principal, National School of Physical Education and Advisor to Government on Physical Education; Edith Coon, Vice-Principal, Women's Christian College, Madras; Frederick B. Fisher, Bishop, Methodist Episcopal Church, Calcutta, and Chairman, Methodist Episcopal Central Conference Committee on Indians Overseas; James M. Hess, Professor, American College, Madura; E. Stanley Jones, Missionary, Lecturer and Author, Sitapur, United Province; Ed. D. Lucas, Principal, Foreman Christian College, Lahore; E. L. Nolting, Professor, American College, Madura; Mason Oleott, President, American Aricot Mission, Vellore; Ida Scudder, Principal, Women's Medical College, Vellore; Alice B. Van Doren, Secretary, National Christian Council of India, Burma and Ceylon; Margaret N. Wilson, National General Secretary, Young Women's Christian Ass'n, Calcutta.

Federal Council Executive Accepts Call to Pastorate

Rev. Kenneth Miller, for the past two years the Secretary both of the Commission on Relations with Religious Bodies in Europe and of the Committee on Relations with Eastern Churches, has resigned, to accept the pastorate of the First Presbyterian Church of Madison, N. J.

There has been effected, as a result of Mr. Miller's faithful and devoted service, a growing sense of oneness between the Protestant groups of Europe and the Eastern Orthodox communion on the one hand and the Protestant bodies of America on the other. Working always in close cooperation with Dr. Adolf Keller of the Central Bureau, Mr. Miller has played a significant part in the strengthening of the church federation movement on the Continent. He has also rendered a valuable service through his efforts to correlate the churches of Europe with the various projects sponsored by the Continuation Committee of the Stockholm Conference on Life and Work.

Through his understanding of the problems of racial and religious minorities, Mr. Miller has been able to serve the church at large with distinction and merit.

Some of the Newer Religious Books

Constructive Citizenship

By L. P. Jacks. Doubleday, Doran Co. \$2.00

IN this series of lectures, the Principal of Manchester College, Oxford, best known to Americans as the able editor of the *Hibbert Journal*, cuts across the beaten paths of logic and of political and social thought, and puts forward some new criteria of values.

There is a certain sombreness and austerity about the book—a welcome antidote for our current easy optimism, meliorism and social programizing. Principal Jacks deplores the tendency to conceive the world in spatial terms. "Our system-builders are intent on a just social order, meaning by that an order where everybody *stands* in his proper place and right relationships—the space side of the matter. But how seldom are we reminded that a just social order is one which the citizens must 'win for themselves afresh every day' by making it still juster. . . ."

The author is dismayed also by the current emphasis on social pathology—the "sickness" of society. He puts his faith rather in the capacity of human society to generate health and strength from within, since no other philosophy will fit an industrial age.

Principal Jacks finds much that is wrong with human society but he wants to energize it, not to redeem it by "putting a stop" to this and that evil that is found to be going on.

Three positive virtues the world needs, in the author's mind—skill of workmanship, trusteeship and scientific method. Constructive citizenship occupies itself with promoting these ends. The conception is a dynamic and functional one. It quarrels violently with "the silly cult of happiness" as an aim of living. It is equally at variance with the modern way of splitting up life experience into "problems" and "solutions." The author is a modern in the important and definitive sense that he is interested most of all in growth, in process, in the constructive aspect of life.

The Ruined Abbeys of Great Britain

By Ralph Adams Cram. Illustrated. Marshall Jones, Boston, Mass. \$5.00

A revised edition of a standard work by one of America's foremost architects, known throughout the world for his interest and work in ecclesiastical art.

In appearance, the volume is a delight, typographically perfect, beautifully bound, and enriched with fifty charming illustrations. In substance, the book is a glowing defense of monasticism and a plea for a revival of what the author believes to be the essential values for which it stands.

The major part is a description of the history and work of the great monastic centers that flourished in Great Britain prior to their destruction by Henry the Eighth. The sympathetic interpretation of monasticism, set forth in the introduction and the con-

clusion, will give a point of view little understood or appreciated by the average Protestant. Mr. Cram shows the monastery to have been the great civilizing, ameliorating, educational and spiritual force of the mediæval world and regards the suppression of the monasteries as one of the great tragedies of history.

The author believes a revival of monasticism is near at hand and much needed. He thinks it will make two vital contributions to our age: first, it will defend the sanctity of the soul and the inner life; second, it will teach men to cooperate with one another in organized institutions.

Lausanne: The Will to Understand

By Edmund Davison Soper. Doubleday, Doran Co. \$1.50

The Dean of the School of Religion in Duke University and one of the American delegates to the World Conference on Faith and Order last summer, presents in this volume an interpretation of that notable (perhaps epochal) gathering, which assembled official representatives from almost all the communions of Christendom except the Roman Catholic. Illustrated by photographs of leading personages and of ecclesiastical groups at Lausanne, the book is at once a fascinating record of the Conference and a vital discussion of the problem of Christian unity.

"Lausanne" is the expression of a deep conviction that our denominational divisions must be transcended and of the hope that a real beginning has been made. The interpretation of what occurred at the Conference also serves to give an illuminating picture of what organized Christianity is today in its various branches, what are the underlying principles that the separated communions hold in common, and what are the actual differences that have to be overcome before a united Church can be a reality.

Current Christian Thinking

By Gerald Birney Smith. University of Chicago Press. \$2.00.

A well-known professor in the University of Chicago undertakes to set forth "some of the crucial issues presented to religious thinkers today" and "important trends in theological thinking in the United States." It is a popular interpretation, for the general reader, of the views held by the principal group of thinkers in the churches.

The earlier chapters describe the viewpoint of the Roman Catholic, the Protestant, the "Modernist" and the "Fundamentalist," and try to define, clearly and simply, the positions for which each of these groups is contending. The issues that are discussed are highly controversial, but the author handles them, in the main, in an objective manner. Other chapters are concerned with the present-day emphasis on Christian experience, the appeal to Christ, the controversy over evolution, and the various ways in which modern men are pursuing the quest for God.

The final chapter, on "The Spirit of Evangelical Christianity," is a lucid setting forth of the author's own position. Historically, he finds the genius of the Evangelical Movement not so much in its doctrinal tenets (which he shows have been largely taken over from Catholicism) as in its emphasis on a genuine, first-hand personal experience of salvation.

Fishers of Men

By Glenn Clark. Little, Brown & Co., Boston, Mass.
\$2.00

The author of the much-appreciated earlier volume on prayer, called "The Soul's Sincere Desire," now gives us a companion volume on personal evangelism. Both books are all the more significant because they come, not from one whose vocation is religious work, but from one whose profession is that of a teacher of English.

The aim of the volume is to give practical suggestions as to how one person may help to meet the deepest inner needs of another. Written in a simple, conversational style, often in the first person, the volume bears clear evidence of having been the product of the author's own personal experience in his contacts with other men, especially students in the college to whose faculty he belongs.

It is not a manual of methods that Professor Clark gives us so much as a revelation of the spirit and attitude which are essential if one is to be of vital

personal help to others. The requisites which he lays down and discusses are: first, hopefulness, based on confidence that every man will respond to spiritual values when once he has a true understanding of himself; second, genuine love for the man and willingness to give oneself in unselfish companionship with him; third, faith in the infinite resources of God and in oneself as a channel through which He can be brought to other lives. "Simply love and let go" is the author's attempt to put the genius of personal evangelism into a formula.

The Glorious Company

By Tracy D. Mygatt and Frances Witherspoon. Harcourt, Brace & Co. \$3.00.

Under the skilful touch of these gifted writers the Twelve Disciples and the Apostle Paul cease to be dim figures in stained-glass windows and become throbbing and fascinating personalities.

The authors make no claim to technical scholarship nor to historical accuracy; they seek not to ascertain bare fact but rather to make these figures of the past live again vividly before our eyes. They have not, however, ignored scholarship; they have drawn upon the historical sources so far as such are available, and have then supplemented them by both a discriminating use of the legendary material and an imaginative reconstruction which seems to accord with what is really known.

Social Currents in Japan, with Special Reference to Newspapers. By Harry Emerson Wildes. University of Chicago Press. 1927. \$3.00.

A readable and realistic description of present-day Japan. Of special value to students of the Japanese press, both native and foreign.

An Outline History of Japan. By Herbert H. Gowen. D. Appleton & Co., New York. 1927. \$4.00.

An important, clear, illuminating, balanced, interpretative and readable history of Japan from her mythical beginnings down to the immediate present. The clear, large map includes Korea, Manchuria and Eastern China.

Egypt. By George Young. Charles Scribner's Sons. 1927. \$5.00.

An interesting and interpretative description of modern Egypt from the time of Napoleon to the present, with a study of her place in the World War, and its consequences, and two chapters looking toward the future.

Roosevelt and the Caribbean. By Howard C. Hill. University of Chicago Press. 1927. \$2.50.

A fresh and illuminating study in the light of much new material on "Rooseveltian Imperialism."

American Foreign Policies. By Professor James W. Garner. New York University Press. 1928.

An effort to evaluate the contribution which the United States has actually made to the promotion of international friendship and peace. The author examines such policies and practices as are suggested by the Monroe Doctrine, Imperialism, "Dollar Diplomacy," Arbitration, Judicial Settlements, League of Nations, World Court of Justice, and closes with a chapter entitled "As Others See Us." A volume to make a thoughtful American seriously concerned.

China and the Occident. By George N. Steiger. Yale University Press, New Haven, Conn. 1927.

A fresh and valuable study of the "Boxer Movement" with special reference to its real causes and world-wide consequences.

Propaganda Technique in the World War. By Harold D. Lasswell. Alfred A. Knopf, Inc., New York. 1927.

An effort to show how international friendships and hatreds can be deliberately cultivated by alleged news, illustrated by concrete references to what actually occurred in the United States, Great Britain, France, Germany and other countries.

Peace or War. By Lt. Commander J. M. Kenworthy, M. P. Introduction by H. G. Wells. Boni & Liveright, New York. \$2.50.

A trenchant, vivacious and informing discussion of present-day political trends and war preparations, stressing the facts which make another world war seem probable, and taking little notice of the forces making for peace. Deserves wide and thoughtful reading.

China: A Nation in Evolution. By Paul Monroe. Macmillan. \$3.50.

A distinguished American educator, who has spent much time in China, presents a highly readable and illuminating outline of the Chinese situation. While not pretending to be exhaustive, and written for popular reading, it is a thoroughly scholarly work. It is characterized by a warm sympathy for the Chinese and an attempt really to see things through their eyes. One who wants to understand the complicated and puzzling conditions in China and the currents that are flowing through that great land cannot do better than read this book.